



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



100

100

100

100



Collectanea Sacra;

OR,

IOUS MISCELLANY.

IN

VERSE AND PROSE.

IN SIX BOOKS.

BY THE

REV. DR. COYLE.

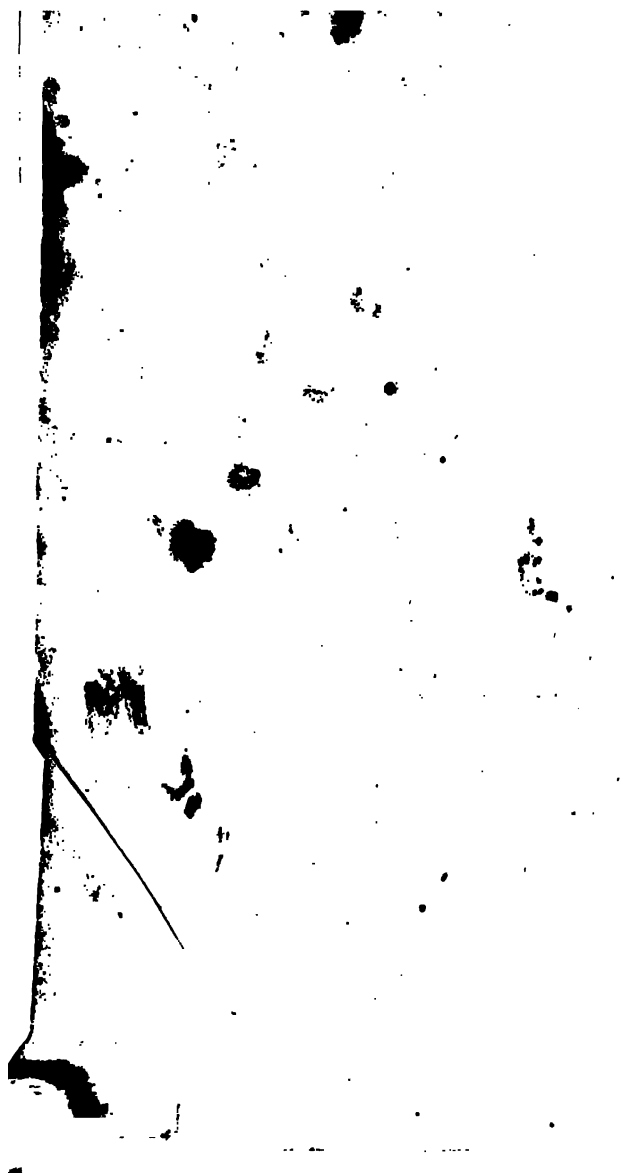
VOL. I.

STRABANE.

PRINTED BY JOHN BELLEW.

M.DCC.LXXXVIII.

1419



D E D I C A T I O N.

TO thee, my God, Creator, heav'nly King,
 Eternal Pontiff, sov'reign Lord, I sing;
 The feeble efforts of my soul entire,
 With unction melt, celestial flame inspire.
 To thee, blest'd Mary, after Christ, belong
 The lauds incessant of my humble song.
 At whose request, the gracious Son divine
 Chang'd perfect water into precious wine;
 My native darkness into light exchange,
 Correct my senses, and my thoughts arrange.
 All evil from thy flock, my God, avert;
 And with thy love, embalm thy servant's heart.
 Indulgent Mother, ever hallow'd Queen,
 Thy clients from the wrath of Heaven screen;
 The sacred bullion of my lays are thine;
 The bark alone, the barren letter mine.
 Lest I should, thro' some human weakness, stray,
 Be thou my guide, and change my night to day.
 To stumble should my weaker thoughts begin,
 Not from my will, but, ah! th' effect of sin,
 I trust, however, in thy pow'ful aid,
 That I shall not from hallow'd truth decede;
 That truth, which I suck'd from the genial breast
 Of Christ's diffusive Church, from East to West.
 Which never could, should Heav'n and Earth decay,
 Deceive, or lead the soul of man astray.
 Yes! to her judgment, under Christ, be these
 My essays left, my self, and humble lays.

Vol. I.

A

THIS Work hath been printed at the Author's own Expences; in order, that any Emolument arising from the Sale, or Subscription of it, may be entirely expended upon building a large Chapel, in a public Place, in the Diocese of Raphoe; and, as far as possible, to contribute towards building, or enlarging others; where there are now already sixteen decent Chapels, built in the Space of a few Years: and that, mostly, by the charitable Contributions of our Protestant Brethren.

Colleetanea Sacra;

O R,

PIOUS MISCELLANY.

BOOK I.

ON THE

PASSION OF OUR SAVIOUR.

Percussus cum, propter scelus populi mei.

I smote him for the wickedness of my people.

Isa. liii. 8.

WHAT mourning best becomes this awful day,
The sun eclips'd, and stars of Heav'n will say;
The scarlet moon, the vanquish'd pow'rs of Hell,
The Temp'le, tumbling tombs, the *dead* can tell:
The face of Nature, Heav'n and Earth forebode
The death, and passion of the Son of God!
Disorder, darkness, dread, despair, dismay,
The *murder* of the King of Heav'n display:

A 2

Of fatal

O! fatal day, with treason, terror fraught!
The flock's dispers'd, the guiltless pastor caught!

He pray'd, he wept, he bled, he cried in vain ;
Said, Father, see, ah! see thy Son in pain!
'Am sad to death: say, can't thine anger pass,
Unless I drink this sad approaching glass?
The gaul of sin, the wrath of Heav'n I see,
Th' enormous debt of man must fall on me.
But, save the world, and on thy bleeding Son
That wrath discharge; and let thy will be done.

Unmov'd, my soul, can't thou that scene behold,
The Lamb of God, for thirty pieces sold?
Betray'd, abus'd, defenceless, and alone,
Amidst his foes, deserted by his own.—
Unfelt, how can your Christian heart sustain
That bleeding figure of your Christ in pain*:
His wounded head, with piercing thorns crown'd,
His hallow'd hands, and blood-stain'd body bound,
One drop of which, ten thousand worlds could save;
Whose grace may men, from that effusion have!
His eyes, behold, once more than diamonds bright,
With crimson gore distain'd, depriv'd of sight:
That face divine, which charm'd the heav'ns before,
With buffets bruise'd, and dash'd with spittles o'er;
Th' angelic face of our deliver'g Lord,
By men insulted, but by thrones ador'd.

“Now

* Pointing to the Crucifix; or, the painted passion
of our Lord.

" Now do'st thou, Parent of my Saviour, see
 " Thine only Son convuls'd with agony?
 " The foresight of his cruel death appears,
 " And from his heart, breaks out in bloody tears.
 " The King of Angels thus, by ruffians tied,
 " By wolves harra's'd, relentless tyrants tried.
 " That scene, could'st thou, afflicted Virgin, bear,
 " If Heav'n did not thy tender heart repair?
 " Where is the dame, the Christian virgin, who
 " Could then refrain to mourn a while with you?
 " Her plaintive accents could ye, virgins, hear,
 " Your hearts would shed a sympathetic tear.
 " Your tributes, therefore, of condolence bring,
 " Weep with the Parent of your suffering King!
 " Your bond of duty to your God renew;
 " With Mary weep; tormented Jesus view."

From ev'ry eye let streams abundant shed,
 Whilst those of Christ with scarlet riv'lets bled.
 What human heart with grief unmelted can
 Behold the sorrows of the *Son of Man*?
 Nay, can thy soul, without compunction, see
 The guiltless Lamb deliver'd up for thee?
 I feel the blow that wounded Christ within;
 Yes, God for man an holocaust for sin!
 The Lamb thus for the wolf, the wolves let free,
 Dragg'd to be crucified on yonder Tree*.
 By Judas sold, by Simon thrice denied;
 And, ah! by those for whom he suffers, tied.

A 3

Deaf

* Pointing to the Crucifix.

Deaf to his cries, his sighs and flowing tears,
 His Father, whom he supplicates, appears.
 To save his host, as Moses struck the rock,
 God smote his shepherd, to redeem his flock.

Behold, the Judge and sov'reign Lord of all,
 For mercy look, and for compassion call.
 But those, alas! who would relieve him, can
 Afford no comfort to the *Son of Man*.
 Lo! he that could ten thousand worlds defeat,
 Nay, Heav'n and Earth at once annihilate ;
 Yes, he that cur'd the deaf, the dumb, the blind,
 Became the most distress'd of human kind.
 How comes this weakness from th' infinite hand,
 Which rules the Heav'ns, and makes the Ocean stand ;
 Which fed his thousands with five loaves of bread,
 Distress relief'd, heal'd lepers, rais'd the dead ?
 'Tis, gracious Lord, from thine obedient will,
 T' appease thy Father, and his laws fulfil :
 You bear the burthen of the man of sin,
 And represent the state we're fallen in.

View, heav'nly thrones, the Son of God oppress'd,
 Outrag'd, belied, insulted, sore distress'd.
 With melting eyes, your suff'ring Saviour see!
 In all the world, the greatest martyr he.—
 Forsaken, then, behold the man of grief ;
 He's doom'd to die—for Heav'n denies relief !
 Thus, on his Son, the Father wreaks his wrath,
 To save the world from everlasting death.

Ah!

Ah! can't thine anger, heavenly Father, pass,
 Unless thy Son drink off the bitter glass?
 The cup of wrath, big with primeval woe,
 Must Jesus drink for all this world below?
 And, wilt thou, Lord of Heav'n and Earth, comply
 To drink the vengeance of the world, and die?
 Can nothing but the life of Christ alone
 The world redeem, for Adam's guilt atone?
 If angels could th' enormous breach repair,
 Sure, thrones and seraphims would interfere.
 Nor neuter could celestial legions lye,
 And see their Lord; and King of Glory die:

Stript of his robe, now stands the Son of God,
 Tied naked, and scourg'd with the scorpion rod:
 His ribs, his bones of flesh and skin bereft,
 The skeleton, alone, of Jesus left!
 By Pilate, in that tragic figure shown,
 O! Heav'n and Earth, the moving sight bemoan.
 Then, what the lash had left unscarr'd before,
 The mocking-garb from bone and sinews tore!
 For, when that garment in Christ's ulcers dried,
 They forc'd it off, as butchers force an hyde.
 Whilst spent with sores, and wounds, and loss of blood,
 A murd'rer sparr'd, but Christ convicted stood.
 The Son of God, for all the world aggriev'd,
 And dragg'd to death, yet Barabas repriev'd.
 The bloody Jews to dastard Pilate cried,
 Our thief acquit—let Christ be crucified.
 His life dispatch: now let th' impostor die;
 And let his blood on us, we care not, lye.

What

What has he done, replied the judge, that you
Should in his blood your guilty hands imbrue?
I scourg'd his flesh, & appease your bloody wrath;
Now, must I doom th' unguilty Christ to death?

Pronounce his death, the furious murd'ers cried;
Fear Cæsar; and let Christ be crucified.

First, from his blood I wash my hands, said he;
Charg'd on your selves, therefore, his blood may be.
To please the mob, unhappy Pilate pass'd
The dreadful sentence: and, lo! Christ is cast!

The ~~now~~ now, the bloody moment 's near,
The frightful instruments of death appear.
With iron nails, a murd'ring army see
Advance, to pierce him on the fatal tree:
Whilst some with spears, with diverse weapons,
some,

To kill their Christ, in martial fury come;
With ropes to strain his sacred limbs apart,
And swords to cleave his inoffensive heart;
The hammer, and the hand of death to drive
The rusty nails thro' Jesus' flesh alive.
With other scenes, unknown before to men,
Unprecedented, and unheard, 'till then.
'The cross, on which our Lord was doom'd to die,
Must on his naked, bleeding shoulders lye;
Beneath the weight of which unequal load,
See fainting Jesus failing on the road.

He.

He bears his altar, for his greater pain,
Himself the lamb,— the victim to be slain.

To save his son from death, old Abraham,
Thro' God's compassion, found a living ram:
Christ might, as Isaac did, with weeping eye,
Say, where's the victim? must I, Father, die?
But, here, alas! no other victim can
Bring peace, but God, the living Son of Man.
An equal person to th' offended God,
In justice, must have kiss'd the penal rod.
Or else, we should for evermore remain
In Adam's guilt, and unremitted pain.

The ruffians now remove the heavy rack,
As Christ was fainting, on good Simon's back.
Twas not to spare his bleeding shoulders; no;
But to prolong his life for greater woe.
O! cruel sport, for fear, by weakness, he
Should elsewhere die but on th' accursed Tree.

Laid on the cross, behold the King of Heav'n;
And through his palm the clusky dagger driv'n.
Whilst t'other strives, with sympathetic pain,
T' espouse her wounded sister hand, in vain.
Transfixt beneath, with equal force severe,
His feet with rugged spikes of iron were.
Suspended thus, your martyr'd Jesus view!
Bewail, ungrateful world, he hangs for you.
He's dry, no wonder! bleeds, and faints; he cries!
Hard is the bed, whereon his body lyes!

For

For drink, behold, expiring Jesus call ;
O ! sad relief ! his bitter draught is gall !

How diff'rent looks, my God, that face divine
From that which did on *Tabor* lately shine.
A cloud of glory cloath'd thine aspect there,
But streams of darkness, blood and sadness here.
An heav'nly stole your shoulders then display'd,
Which, furrow'd now, strain'd on the cross are laid
That head, which was by thrones on *Tabor* crown'd.
Droops, shedding mercy,——pierc'd,——with rivets
bound.

Me^{thinks}, I hear thy voice from yonder tree,
Cry, Lord, my God, hast thou forsaken me !
Imploring Heav'n, with your departing breath,
To spare th' atrocious agents of your death.

Thro' ail the scenes of woe Christ's passion ran :
No wonder, since he bore the guilt of man.
Presented Adam, and his fallen race ;
The breach repair'd the *fall* with greater grace.

The morning sun, eclips'd in sable night,
From men withdrew th' auspicious face of light ;
The starting comets from their circles fled,
Sepulchres open'd, and threw up the dead ;
The moon appear'd distain'd,—immerg'd in blood ;
And nought but man, the dreadful sight withstood.
From head to foot the Temple rent in twain,
Dame Nature sunk beneath the frightful scene.

The

The work is done ; the *Father's* will obey'd ;
With gifts infinite Adam's trespass paid.
He gently laid his bleeding head aside ;
Pierc'd thro' his heart, deliver'd *Jesus* died !

Let mortals from this sink of Earth arise,
And from the Cross to Heav'n direct their eyes ;
From woeful cares to heav'nly thoughts ascend,
And to that voice which points to God attend.
The voice of Christ, replete with healing grace,
Inviting sinners to eternal peace ;
That peace which teems with merit, favours fraught,
For blood, the sacred blood of *Jesus* bought.

Now, from the bloody Mount, my soul return,
And with the Parent of the Saviour mourn.
If yet she be in this distress alive,
If yet she can her murder'd Son survive !
With bleeding heart, her melting eyes espied
Her darling whipt, his naked body tied.
Stretch'd on the cross, the tort'ring rack of death,
She saw him forc'd to yield his dying breath !
His hallow'd limbs with iron nails, his head
With thorns stuck ; and now she sees him dead.
She weeps, and lives to show the friends of God
Must suffer here, and kiss the penal rod.
Oppress'd with grief, the faithful partner she
Of Christ's affliction and calamity.
Her trembling voice now, Christian dames, attend,
A tear, the tribute of compassion lend.

Simeon

Simeon said, his prophecy was true,
"The sword of grief would cleave her heart
two."

Ah! couldst thou hear her palid lips repeat
The lamentations of her mournful state.

"Behold my sorrows, and mine anguish see;

"My child is rack'd, will no one pity me?

"'Am pierc'd to death,—O! guiltless Son divine,

"Can there be grief, or wounds like your's at
mine?

"Pierc'd is thine heart, bound on that woeful tree

"For man; but mine, O, darling Son, for thee."

T O

18. ANASTASIA O'BRYAN,
ABBESS, DROGHEDA.

MADAM,

FRIEND—to your holy order, and community,
articulate, doth hereby present you and your
family, on the opening of the new year of our
life, with the true, and, indeed, wonderful Life
it. *Mary, of Egypt*, attempted in verse; which,
doubt, you have read in prose; you will hope,
and it nothing the less, in its new year's dress.

need not observe, when I am writing to a lady
your reading and understanding, how edifying
affecting a piece of biography this astonishing
is. I must acknowledge, I never could read it
without dry cheeks.

Collocation of the two ends of our Saint's life ex-
hibits a most interesting scene: virtue and vice con-
flict; flesh and blood in conflict with the spirit;
denial——voluntary hunger and thirst; the
struggle of the extremes of heat and cold, without
aid of self-preservation for the body; continual
sweat, blended with penitential tears; filial fear
trembling, animated with hope; the frailty of
human nature, supported by divine faith; sensual
pleasures

pleasures, crucified to the love of God ; the delusions of the Devil, and all the allurements of the world, sacrificed in one holocaust, at the foot of the golden altar of holy Religion, afford a living picture of the spiritual combat of life, crowned in the most instructive life of our Saint, with the glorious laurels of eternal victory. The more we consider and peruse the life of St. Mary, the more we must reflect on our own spiritual sloth, indifference, and woeful tepidity, &c. Wherefore,

I attempted to turn it into verse, in order to give it by heart.——And I wish every one would do the same, and I hope it will answer a good end, to put it into the hands of young people, and to read it unto them now and then ; for it must give a just horror against vice, and excite the love of virtue and devotion, &c. Nor can I esteem it useless unto people of a contemplative life, fatigued often with conventual duties ; especially in case of any spiritual dryness ; which the best of souls, by divine permission, sometimes experience, by way of probation, in order to render them, by this short lethargy, more sensible and fervent ; and thereby to redouble their efforts with new ardour, and fresh springs of devotion, &c.

I have endeavoured to give this moving life in as plain and simple a style as I could : chusing rather to be ingenuous than ingenious on so grave a subject, without becoming altogether abject and sterile.

sterile. For, upon serious subjects, especially where religion is concerned, the inventive and free fallies of imagination are limited to a fixt standard, rather unfriendly to poetry. It is for this reason, the poet, whilst he is confined to stick close to the letter of his text, or copy, as well as to the musical numbers of verse, must, in some places, become flat, and unavoidably descend into ~~some~~ ^{the} degree of barrenness, unfavourable to the majesty of versification.——And it is for the same reason, that poets, and painters have been so much indulged to take great liberties; which they generally carried to such extremes, as to render the subject, though grounded in truth, altogether incredible. On this extreme have many a good and true subject been rendered useless: so far, that posterity are bewildered in the romantic mazes of antiquated mythology. Nor is it an easy matter, often, to distinguish the mystic song, or sever the truth from the pageantry of fable. But Christian Philosophy hath lately exploded these exotic trumperies, and learned lumber.——But enough of this; nay, too much, on the present occasion.

As to the approved Lives of the Saints, as coming down unto us in the clear channel of *truth*; that is the authority, and sanction of the Church of Christ, written by the greatest ornaments of learning, virtue and piety, through all ages, we fear not, cannot be deceived or imposed upon. Nay, of all the *tryals*, scrutiny and strict examination in the world, there

there never was a more rigorous one, than that of the canonization of a saint. No wonder, since it is true, that the trial, on such occasions, stood often for some hundred years on probation, and in suspense, before the saint was declared such: that is canonized, and received into the *Album Sanctorum*, i. e. the sacred list, or canon of saints. And what is such care and great delay for, but to borrow sufficient time, to find out whether all the acts exhibited to the holy congregation, in favour of the saint, though proved already, without any contradiction, be entirely true, and in every point and particle genuine. As also, to make all the discovery possible of any thing that could, or might be said, or alleged against the candidate for canonization.

In the lives of our saints, we find nothing but the most edifying and improving lessons of solid instruction, and attracting examples of religious conversation and heroic virtues; the most easy, plain, and simple narrative of the most interesting acts of the life and death of the greatest and most eminent servants of God; the glorious triumph of the cross, our flesh and blood, the wiles and snares of the Devil, and the fallacious world; Christian humility and patience confounding the power, the pride and arrogance of haughty kings and emperors; religious simplicity confuting pagan eloquence, the imposture of the druid, and the sophistry of the unbelieving philosopher; kings and princes laying down their crowns and scepters, at the foot of the Crucifix;

others; men and women, regardless of the world, their rank, or life, offering the living sacrifice of their tender bodies to the frightful instruments of death, to the torturing rack, the axe, the fire and the sword of the bloody tyrant, in vindication of truth, and in imitation of the crucified Jesus: Others, to shun all occasions of temptation and sin, sequestering themselves in the wild desert for life—crucifying their senses, and punishing their meagre bodies with the lash, exposed to all the extremes of heat and cold, hunger and thirst, &c. the following of Christ from the stable to the last stage of his cruel death and bloody passion, the maxims of the Holy Gospel reduced to practice, and faithfully exemplified in, and by these heroic souls and brave champions of the Church militant. This is the spiritual treasure we find in the Lives of the Saints. For,

The Lives of the Saints are the true portraits of Christian perfection, formed upon the infallible model, and true standard of salvation and discipline: that is, the penable life and death of our Heavenly Redeemer. They are inestimable jewels, a sacred deposit laid up in the treasury of the Church, which plainly shew, without the help of any other argument, that the same Church wherein these shining ornaments of religion lived and died, must be the Church of Christ.

Finally, their holy lives are so many bright precedents of imitation and emulation, inviting examples to follow, and unerring guides to walk by.

Every one likes the reward of virtue; but virtue is known by tryal, as gold is proved by fire. We all love the reward, but we shrink in, and shudder at the sight of the fiery trial, the one is sweet, the other is bitter; he deserves not the sweet, who will not taste the sour. We cannot expect the reward without a warfare; if we fail in the latter, we forfeit the former for ever.

I assure you, madam, when I sat down to write this letter, I did not intend to fill half a page, but you see unto what a length I have spun it. I suppose, if you were here, you would have desired me to stop long ago; but I have certain pleasure in this spiritual amusement, and it adds vastly to my comfort, that while I write to you, I write to a religious community, and to one of the noble descendants of the most antient, and illustrious house of *O'Bryan*, of which so many have been the ornaments of royalty, as well as the palladium of the Irish nation, and the firm support of true Religion and Liberty. I pray God to bless you and your venerable family, under the powerful intercession of the glorious and most blessed Virgin *Mary*, the Mother of God, *St. Mary of Egypt*, and all the Saints, and Angels. Amen. And I humbly recommend myself, as a poor weak sinner, to your holy prayers.

Adieu.

L I F E

O F

ST. MARY OF EGYPT, &c.

TH' imperial throne when Theodosius held,
In Palestine an holy Hermit dwell'd ;
Whose shining virtues and extensive fame
The world astonish'd, *Zosimus* his name.
Sequester'd thus, for fifty years and three,
To sanctify his pious life, was he.
When wrapt in thought, he asked himself, was there
A man on earth more rigid and austere ?
But God, to manifest the Serpent's cheat,
And cure the Hermit of his vain conceit, ♣
Directed *Zosimus* where he should go,
In search of that, which yet he did not know.
To Jordan's banks, by God's appointment, thus
For life exil'd is our great *Zosimus*.

'Twas there he found the school of virtue taught,
And self-denial to perfection brought.
In this retreat he found, and not 'till then,
Incarnate angels in the place of men ;
Who, with mankind, no more commerce enjoy'd,
Then if they were of flesh and blood devoid.

Here manual labour, sanctify'd with pray'r,
And bread and water were the hermit's fare.

B 2

Perpetual

Perpetual vigils, blest'd with heav'nly song,
By turns were kept by this good heav'n-bred throng.

Prepar'd like saints, departing life confess'd,
Absolv'd, and with the *Hoft* of Heav'n blest'd :
These meagre monks, by annual custom went
Across the Jordan once a year in *Lent* ;
And near Arabia's dreary desarts wept,
The fast of Lent, 'till Holy Thursday kept :
Against which time, the saints return'd to sing
The death and trophies of the Heav'nly King.
Such distant wilds those almost spirits trod,
In imitation of the Son of God.

In these bleak climes, once Zosimus espied
A naked creature, and astonish'd cried—
In Christ's great name, be creature, what you may,
Stop; and this sacred sign—the Cross, ✠ obey.

The creature stood, who fled apace before,
And said, I'm naked, Zosimus, and sore :
Your mantle drop, to screen my furrowed skin ;
Another Eve am I, ah ! stript for sin.

The Priest comply'd, convinc'd her knowledge came
From Heav'n, since she express'd his Christian name.
The saints approach'd, and after mutual pray'r,
Together spoke, devoid of further fear.

Zos. In God's blest name shall I conjure you now,
To tell your name, what brought you here, and how ?
Long

Long did'st thou live in these vast deserts lay?
Or is thy skeleton compos'd of clay?

Mary. O man of God, how can thy servant speak?
You'll fly from me, as from a furious snake.
Yes, when thine ears my dreadful story know,
Your heart will tremble, for my case is woe!
My guilt when you, and black confession hear,
You'll wonder not at my expulsion here:
But wonder more, ~~that~~ God did not expel
The wretch you see, ah! to the flames of hell.
My flagrant guilt, I shall, however, shew;
My latent sores the priest of God shall know.
Address the Lord, for I'm approaching death,
That I find mercy on the day of wrath.

My country's Egypt, and my drink is tears,
My food is sorrow, and my life is fears.
At th' age of twelve, without my sire's consent,
I sought misfortune, t' Alexandria went.
Where, where, alas! my wicked course began,
For seventeen years a prostitute to man;
To gratify this sordid mass of dust,
For lucre not, but for unbridled lust.
Continued thus, a profligate at large,
'Till in my way God sent a sailing barge.
I sought my passage, join'd a faithfu band;
Together sail'd, to see the Holy Land:
With no design, to celebrate with them
The *Cross* exulted at Jerusalem.

My object was to multiply my guilt,
 'Twas not the *Cross*, whereon Christ's blood was spilt.
 To church with those I went, absoꝛpt in sin ;
 But 'cross the door I could not enter in.
 By secret force with-held, I stood, alas !
 Oft us'd my might, but further could not pass.
 I stept aside, said to myself within,
 The cause of this phenomenon is sin.
 I beat my breast, and kiss'd the ground in tears,
 When o'er my head the Queen of Heav'n appears.
 On whom I fixt my melting eyes, and cry'd,
 Where now shall I, O ! Queen of Angels ! hide.

Here do'st thou, purest of all creatures, see
 The pest of life, and dregs of infamy.
 Wilt thou, most gracious star, my soul befriend,
 And unto Christ, my sorrows recommend ?
 Or, may this caitiff, through thy piety,
 *The sacred wood of my redemption see ?

Henceforth in grief, shall I my sins bewail,
 'Till death repent ; be thou my heav'nly bail.
 A gleam serene becalm'd my troubled breast,
 My soul reliev'd. — I can't describe the rest.
 Rose off the ground, with strength unknown before ;
 With ease pass'd through the late forbidden door.
 Where trembling I beheld, rever'd, admir'd,
 The hallow'd *Tree*, whereon my Christ expir'd.
 I kiss'd the pavement, and ador'd the Son
 Of God, who died to save the world thereon ;

TH'

Th' infinite mercies of my God confess'd,
And thus the Mother of my Christ address'd.

Protect me, Virgin, and for ever be
My leading star, my guide and surety :
Forfake me not, who brought me this relief,
And snatch'd my soul from everlasting grief.

On which a voice thus whisper'd to my mind,
The Jordan pass, and you shall comfort find.
My heart was full, I cried and wept severe ;
Mine eyes fixt on the Lady's picture were :
Obey'd the voice, in haste went out and bought
Three loaves, which I to make my journey brought.
That night arriv'd at Jordan's banks, and lay
Fatigued upon a naked bed of clay :
Which brought this comfort to my harrow'd breast,
My Christ vouchsaf'd on such a bed to rest.
Next morning in the parish church confess'd,
And there receiv'd the heav'nly *Eucharist*.
I pass'd the Jordan, and in this retreat
Did since, and will the call of Christ await.
Nor have I seen a human face, 'till you
Came by the Lord, my comfort to renew.

Zos. How long did'st thou, in this bleak region
dwell?
On what subsist? O! wondrous woman! tell.

Mary. Near fifty years, the number wants but two,
My food was such as in these deserts grew.

For

For want of cloaths, my bones have pierc'd my skin ;
A small redemption for a life of sin :
The most of which deserv'd eternal death,
But hope's my comfort, and I live by faith.

Zos. And has thy soul been all this time at ease
From all th' attacks of sinister disease ?

Mary. You make me tremble, when I recollect
The various evils which my soul attack'd :
Perpetual conflicts of th' impurer kind,
For sev'nteen years harass'd my wicked mind.
The fleshpots, and the wine of Egypt brought
Regretful pictures to my sullied thought.
Whereas, for want of common water, I
Was oft in danger to give up and die.
For these I wept, my troubled breast I struck,
And call'd to mind the solemn vows I took.
I bruis'd my bones ; my flesh was hardly skin,
To kill the serpent of the flesh within.
My vows renew'd, address'd the *Virgin* still,
T' obtain my pardon, and correct my *will*.
Near twenty years afflicted, thus I found
My soul enlightened, and my comfort found.

Zos. You've quoted Scripture, sure you must have
read.

I never did ; the human angel said

Zos.

Zos. How comes such knowledge of revealed truth?
Didst thou receive this doctrine in thine youth?

Mary. 'Tis God (says she) that teacheth man,
indeed;

You see the school where I have learn'd my *Creed*.

You've heard my tragic tale, the secret keep,

Until my carcass in oblivion sleep.

Allow this wretch, O! Zosimus, a share

In your devotions and propitious pray'r.

On Maunday-Thurday of God's ensuing year,

At Jordan's nether banks, once more appear:

Where I expect, through Providence, to see

The *Bread of Life*, which you shall break for me:

Her leave she took; he knelt, and where she trod
He kiss'd the ground and wept, and pray'd to God.

On Maunday-Thurday, of the ensuing year,

The Saints at Jordan, as they fixt, appear,

And on both sides of that vast river stood,

When Mary walk'd upon the rapid flood:

Yes, on the stream, as if on solid land,

T' embrace the Lord she pass'd, Christ held her hand.

There heav'nly lauds the Saint's pure joys express'd,

When she receiv'd the glorious Eucharist.

Her hands to Heav'n, her voice in tears she rais'd:

Ador'd be God, my great Redeemer prais'd:

Now do'st thou let, pursuant to thy word,

Thy servant go; mine eyes have seen the Lord.

To

To *Zosimus* gave thanks, and as she went,
Engag'd to meet him next ensuing Lent ;
That where he first the wand'ring pilgrim found,
He'd find her next on that same spot of ground.
At which the Saint embark'd on th' open stream,
And just repass'd the torrent as she came.

The Hermit did, as he had done before ;
Found Mary was, as th' adage says, no more.
For, on that spot her corpse lay cold, where she,
Against th' appointed time, should really be ;
And on her face, in bright characters lay
Her Christian name, and last departing day.
The Lord reveal'd th' incarnate angel's name,
And brought his Saint to evidence the same.

The lion even his assistance gave,
And with his claws dug up a spacious grave,
Wherein the Pilgrim penitent was laid,
Whilst *Zosimus*, the fun'ral office said.

Back to his cell good *Zosimus* repair'd,
And told his brethren all that interfer'd.
His heav'nly course of life pursu'd, and then,
An hundred years of age, took leave of men.

ST. MARY.

P. S. At twelve she fell ; for sev'nteen years astray
And forty sev'n wept all her sins away.

REFLEC

REFLECTION
ON THE
LIFE OF ST. MARY OF EGYPT.

IN Mary's Life who does not plainly see
The living portrait of austerity?
Th' infinite goodness and prodigious means,
By which the Lord averts eternal pains;
His justice blended with availing grace,
In ev'ry sketch of that historic face:
In ev'ry feature, line, and light, and shade,
Eternal wisdom and design display'd.
The various scenes of vice and virtue here
Contrasted in their different shapes appear:
This figure shews the unremitted strife
Twixt good and evil in this course of life:
The source of evil, sensual habits, trac'd,
And virtue, with triumphant laurels grac'd;
Religion, in her candid colours shine,
And naked penance cloath'd in robes divine.

In this reflecting glass let sinners know,
Repentance here prevents eternal woe.
Nay, from th' example of this penitent,
Who should defer one moment to repent?

Near fifty years without one garment on,
Through dismal shades she cry'd and wept alone.

Let

Let her example rouse the world from sleep ;
Like her, let sinners fast, and mourn, and weep
And let us blush, who sinn'd as well as she,
Yet live in sloth, and cold tepidity.

True penance must commence where sin began
And that place is the wicked heart of man.
Yes, ere our intellects are purify'd,
Our passions must be duly crucify'd.
And like our Saint, let us to Salem run,
To view the Cross of blessed Mary's Son :
Yes, at the gate, before we venture in,
Address the Virgin, and repent for sin ;
For mercy cry, her heav'nly aid implore,
From thence repair to healing Jordan's shore :
There, with the Saint, our canker'd sores reveal
Our souls refresh, our guilt in tears bewail ;
With weeping streams, and penitential sighs,
Our debts redeem, corrupted hearts baptize ;
Regardless of this carnal frame, that must
The food of grubs become, and rot to dust :

Thus, o'er the Jordan, let 's with Mary fly,
To learn from her instructive life to die.
With *Zofimus* our Christian duties pay,
At Mary's shrine invoke the Saints, and pray :
Return with him to some devoted cell,
And to the world the life of Mary tell.

L I F E

O F

SS. DIDYMUS, AND THE VIRGIN THEODORA, MARTYRS.

Their Tryal before the Imperial Judge, EUSTRA-
TIUS PROCULUS, Prefect of Alexandria. A. D.
304.—See Butler's Lives of the Saints, Vol.
II. p. 63.

WITH Pagan thirst, enrag'd for Christian blood,
The Imperial Judge in crimson terror stood:
The Virgin, first, with much impatience sought
To be forthwith to his tribunal brought.
She's here, a serjeant of the court replied,
Along with these wretch'd Christian convicts ty'd.

An. Your state, or bond, or free, wretch tell to me?

Ther. A Christian, and of course, by Christ made free.
Of free condition, by my parents too,
Till I was order'd to be bound by you.
And tho' thy gauling yoke my body bind,
It can't restrain, nor crucify my mind.

An. Call up the bailiff of the city here.
The process must, in all its light appear.

Who

What know'st thou, sir, is Theodora free ?

Ser. She is : and noble, by her pedigree.

Pro. I wonder much, that such a beauty can
Unmarried live, regardless thus of man.

Theo. Myself to him who gave me life I give ;
And for his sake, 'till death, a virgin live.
To him, devoted shall my body be,
Who gave himself, without reserve, for me.
And thus attach'd to Christ whilst I remain,
Preserve he will my guiltless life from stain.

Pro. Know, virgins must, by th' Emperor's comma
Adore the gods, or else condemned stand ;
To prostitution sacrifice their shame,
Their virtue forfeit, with their rank and fame :
When ruffians shall the exclusive masters be
Of all that boasted Christian chastity.

Theo. The will doth God, and not the external
Regard ; my soul abhors the horrid act.
Nor shall I, judge, participate the sin,
Whilst Christ dwells in my heart and soul within.

Pro. Your birth, nay, beauty, move my breast, b
these
Will not the gods, nor Emperor appease.
By those I swear, whom you so-much disdain,
Thou shalt the fury of the mob sustain :
Soon must thou know the fatal consequence.
He then read out the Emperor's ordinance.

The

Theo. The first I gave shall be my last reply:
Mistake me not, 'am not afraid to die.
This heart should'st thou cut off this trunk of mine,
My life's in God, the sinful act is thine.
Know thou, that I'm espous'd to Christ; and he
Will guard my virginal integrity.

Pro. Regard your birth, and take advice by me;
Your honor save from this black infamy.

Theo. From Christ derives true honor and renown,
My soul awaits the humble martyr's crown.
For him I live, for him I stand 'till death,
This frame dissolve and catch my parting breath;
His right 'am I; he is my portion too;
Our ties shall never be dissolv'd by you.

Pro. What, silly maid, in him dost thou confide,
Who was himself so meanly crucify'd?
O canst thou b'lieve your Christ could thus controul
Our potent gods, our conqu'ring Emp'or's soul?
Can he preserve your helpless virtue, when
Thou shalt, weak virgin, be expos'd to men?

Theo. Christ freely died, was crucify'd, it's true:
He died for man, nay, died, poor judge, for you.
Thus Christ that died, died not from impotence,
Who rose from death, prov'd his omnipotence.
Had'st thou but faith, your greatest wish would be
Thus to be try'd, and suffer death with me.

Yes!

Yes ! I believe that he, whom you prophane,
My virtue can, in spite of man, maintain ;
My body shield from all that violence,
Ah ! basely meant t' abuse my innocence.
Think not that I my great Redeemer can,
For fear of death, renounce, or mortal man ?

Pro. Too long have I thus spar'd thy feeble back,
From yonder wheel ; behold the tort'ring rack :
Nor shall I, hence, thy native freedom own ;
Your shame must for the injur'd gods atone.

Theo. Destroy my life, you may, but, fir, my soul
You cannot touch ; nor yet my will controul ;
For these are not in your's, or Cæsar's hand,
Which duly be at Jesus Christ's command.

Pro. Two buffets, on the Virgin's face bestow ;
Her toily, she, perhaps, by that may know ;
Perhaps, she may, by due correction bend
To serve the gods, and yet her life defend.

Theo. Speak not to me of your infernal evils,
I'll die, before I sacrifice to devils.

Pro. Your madness now, compels me, Theodore,
T' affront your blood ; nay, your ancestors more.

Theo. What you call madness and affront, shall be
Eternal wisdom, and a crown to me.

Pro. I'm out of patience ; baffled by delay,
The laws I must, and th' Emp'ror's will obey.
Should I defer, by further indolence,
I may, by time, regret the consequence.

Theo. Reproach me now, who, perfect, justly can,
To fear my God, whilst you're afraid of man :
Such servile fear betrays your impotence ;
But godly fear disarms omnipotence.
The source of fear, is filial love in me ;
The dread of man, is all that frightens thee.

Pro. Persist must thou t' abuse my patience still,
Th' immortal gods, our laws, and Emp'ror's will.
Yet, as a mark of my indulgence, you
Shall have three days, to think what you may do,
And, in that space, if you should not comply,
By all the gods, thou shalt by torments die.

Theo. Look on those days as if expir'd ; for thou
Shalt find me then as truly firm as now ;
But spare my sex ; my life is at your will ;
Protect the former, but the latter kill.

Pro. Let no man yet the prisoner's virtue try :
Perhaps, she may within the term comply.

The term elaps'd ; the virgin brought to test ;
Her heav'nly spouse, again, her faith profess'd.
The judge, in wrath, mixt with confusion, said,

Pro. Shall I be conquer'd by one Christian maid ?

Adore the gods ; or you shall quickly see,
If Jesus can avert thine infamy.

Theo. About th' event, be not in pain ; for I
Can soon dispel this cloud of infamy.

The sentence pass'd ; the Saint to brothel dri
Where she cry'd up, with melting eyes, to Hea
O ! gracious Father of my Christ, behold,
And take me out of this infernal fold ;
Who did Saint Peter out of prison free,
Avert, my God, this foul disgrace from me.
T' insult the virgin, comes a furious crew
Of Debauches around the dismal stew.
With full permission, and in open day,
To make the spouse, the spouse of Christ their
But Christ watch'd o'er his faithful maid, and se
His servant to preserve the innocent.

A Christian youth, at Alexandria bred,
Rush'd in, from whom the timid virgin fled.

Didymus. Fear not, good sister, spouse of God,
Am hither sent—to save your shame, or die.
My cloaths put on ; leave your's in haste for me
I'll pledge myself, and stand the test for thee.
Put on my hat, uncock'd, my sword in hand—
You'll pass for me, through that infernal band.
Cast down your eyes, as if ashamed to see
The sun, for what you'll seem t' have done to me

She pass'd the mob, left Didymus, and pray'd
The Lord to save him, who preserv'd his maid.

A ruffian enters, as the virgin fled,
 d finds a man, in female habit clad.
 luded thus, upbraids the youth within,
 d curs'd his gods, because he could not find
 n which, the judge dispatch'd a mittimus,
 seize, and lodge the gen'rous Didymus :
 first, his name demands?—profession?—where
 e virgin fled?—who made him interfere?—

Did. My name is such—I follow Christ ; am free ;
 he redeem'd me from Idolatry.
 as Christ employ'd me, to relieve his maid :
 now not where she is, the pris'ner said.

ro. Prepare the torture ; who can bear th' offence ;
 l rack him double, for his impudence.

Did. Dispatch^{the} the work, I beg ; do what you say ;
 die for Christ : do not my crown delay.

ro. Adore the gods, rash youth, and live ; or by
 se sacred gods, you shall this instant die.

Did. Dost thou not, by my former courage, see,
 ut I despise your false divinity ?
 dost thou think t' intimidate my youth
 dore your devils, and renounce the truth ?

ro. By ~~these~~ great gods, whom you, proud youth,
 contain,
 ll, hereby, thy wretched life condemn.

Know, from the trunk thine head shall sever'd be,
Your body burn'd, t' appease our deity.

Did. Bless'd be my God, the Father of my Lord,
And heav'nly Ghost for ever more ador'd,
Who did not my poor offering disdain ;
Who sav'd his handmaid, Theodore, from stain.

The glorious conflict here commenc'd, between
The best of women and the best of men.
Back to the judge again the virgin ran,
The contest for the martyr's crown began.
And both the saints, with equal strength of grace,
Contended each to die in t'other's place.

Theo. It can't be just, that Didymus should be,
For his benevolence, condemn'd for me.
Come, let my life for Didymus atone ;
But let, oh ! let the gen'rous youth alone.
Him let my body with my death relieve,
Who did my body from disgrace relieve.
And thou, O Didymus, do not deny
To let me for my benefactor die.

Did. Not for ten thousand lives, good Theodore ;
Don't we one God, one Saviour adore ?
Relign'd am I ; pray heav'nly maid, decline ;
Thy precious life shall not atone for mine.
I'm amply paid ; I owe this gift to thee,
My crown at once and your delivery.

Theo.

Thou. What, wilt thou thus, who chang'd your
garb for mine,
Refuse that I exchange my place for thine ?
Wilt thou, most godly youth, thy head lay down,
And, ah ! deprive me of the martyr's crown ?
You've sav'd my shame, for virtue was my strife ;
'Twas not, oh ! Didymus, 'twas not for life ;
'Twas not from death I fled, heroic youth,
'Twas from corruption, not from heav'nly truth.
This body, which cannot endure disgrace,
Can all the torments of the rack embrace,
In gratitude for your protection ; tho'
The world would I, in due return bestow,
To none can I ; 'am in the martial field,
My colours drop ; my crown of glory yield.
And if I die 'tis Didymus alone
That should enjoy my yielded crown and throne.
Let's, therefore, end this interesting strife ;
You bail'd my modesty, but not my life.

Did. Since faith divine, with ev'ry virtue blest'd,
The crown deserve, your head deserves it best.
Howe'er unworthy of the gift I be,
I claim a portion of the cross with thee.
To death condemn'd, I thank my God, am I,
And through his grace, for Christ shall also die.

The sentence pass'd ; the virgin's bills are sound ;
The saints agreed ; and both together crown'd.

SS. QUIRICUS; OR, CYR,

AND

JULITTA, MM.

JULITTA was at Lycaonia bred ;
From whence the lady to Seleucia fled,
To shun Domitian's persecuting bands ;
At Tarsus fell into the prefect's hands ;
There brought to Alexander's bloody stage,
With Quiricus, her son, three years of age ;
Whom in her arms she tenderly carals'd,
Until they tore him from his mother's breast.
Arraign'd before the monstrous tyrant stood
The guiltless matron of illustrious blood.
And tho' she did immense estates enjoy,
She left them all to save her little boy ;
For fear the Pagans would corrupt his youth,
And spare his age to make him forfeit truth.

Alexander. Your name, your country, and wherein
you dwell,
Or noble, or ignoble, woman, tell ?

To all the questions of th' enraged man,
Her answer was, I am a Christian.

Come, tear the infant from the wretch, said he,
And bring him here, the pretty child, to me.

The

The mother's body of her garments strip,
And, stretch'd at length, with thongs and scorpions
whip.

The tender age, and sweet majestic face
Of little Cyr bespoke his princely race.
Nay, from the eyes of Pagans even, brought
The tear which nature, not compassion, wrought.
Dame Nature, at the moving objects, here
Spontaneous shed a sympathetic tear.
The infernal genius o'er the human will
Of Pagan fury bore the ascendant still.
The tyrant's arm'd with unrelenting rage,
Of sex regardless, innocence, or age;
The smiling infant from his mother's heart
Must now be torn, and for ever depart.
He kiss'd her cheek, and clasp'd her neck, and cry'd,
O! mama dear, where shall we, mamy, hide?
And as he heard his tortur'd mother cry,
I am a Christian, and for Christ I die,
He cry'd aloud, I am a Christian too,
At which, the judge the little infant threw.—
And by that cast, t'augment his mother's pains,
Dash'd out the little martyr's infant brains.
At which, the mother, with transporting joy,
Rejoic'd in God, who took her darling boy.
The mother's joy enrag'd the tyrant's wrath,
With hooks, said he, pluck off her flesh 'till death.
And let her stand in boiling pitch, 'till she
Renounce her Christian god's divinity.

Mean

Mean while, the Cryer call'd, *Julitta*, pray
Adore the gods, and th' Emperor's laws obey ;
Your life regard ; behold your lovely son
In blood distain'd ; the like, *Julitta* shun.

Julitta. I thank my God, in this my soul exults,
My child's with Christ, for whom I bear insults.
'Twas not for death I fled Domitian's hands,
Forfook my castles, friends, and fertile lands ;
It was for fear my lovely *Cyr* should be,
By time, corrupted with idolatry.
My pain is over, and my child is blest'd ;
My body spare not, while it can exist.
But, to thine idols and dumb devils, I
Shall never sacrifice until I die.
Him shall my soul with perfect will adore,
Who can my life, in spite of death, restore.
On which, the judge, inflam'd with fury, said,
Lay down her neck, strike off her Christian head.
And throw the carcass of her infant, where
Interr'd the rest of malefactors are.

Remorse, confusion, phrenetic despair,
Seiz'd all at once, the atrocious bloody bear.
His disappointment, and the infant's blood
Before his eyes, like frightful devils stood.
The martyr pray'd ; her princely head laid down,
And gave that head to gain th' immortal crown.

See

See Christian virtues in the lists engage
 ith Pagan malice, and tyrannic rage ;
 ow patient Virtue under torment smiles,
 hilst Pagan rancour th' humble saint reviles.
 infant, yes ! condemn'd at the age of three
 die for Christ ! an early martyr he !
 blood besmear'd, the little victim lies,
 sping before his tortur'd mother's eyes.
 her, behold, heroic virtue shine ;
 him, the dawning light of faith divine.
 took the example, as the mother spoke,
 d nature into filial accents broke.
 rice happy they, that good example shew ;
 d those who by the best example go :
 so form the tender intellects of youth ;
 preps th' example of eternal truth.
 ir human plants, like other cions grew
 straight, or crooked, vainly high, or low.
 ith ev'ry bent the tender twig complies,
 nd both alike in strength and fashion rise.
 ow many will the length of life accuse,
 r few there be that do not life abuse.
 is temp'ral warfare, unremitted strife,
 m hardly claim, methinks, the name of life ;
 life condemn'd before its birth to death,
 ithout one moment's respite, sure of breath.
 nd should we longer in such life remain,
 is gradual death, decay, disorder, pain.
 u'll say, some longer live, nay, shorten some ;
 t, none, in what is past, nor that to come.

This

This is th' uncertain term of ev'ry one :
An instant, therefore, is the life of man.
That instant past, for ever lost must be ;
For time, like life, is mere mortality.
Heav'n is the womb of life, this world below
The grave of death ; the nurse of sin and woe.
Bewitch'd, alas ! the soul of man must be,
That loves this dungeon of captivity.
Speak, then, no more of mortal life to me ;
True life's in him who fills eternity.
Th' immortal spark from Heav'n descended, must
To God return the mortal frame of dust.

Be clog'd no more, my soul, by th' awkward sin
Of this frail mass of perishable clay ;
The meanness of this sordid dust disdain ;
Thy grace and dignity, my soul, maintain ;
Your rank retrieve, your faculties display,
The flesh subdue, command the wretch t' obey
Imprint the whispers of the Paraclete
Deep in the heart of thine abject comate ;
Invoke thine angel, Heav'n and Earth, to pray
That you go not, by my excess, astray,
To tame this monster of unclean desire,
And purge my senses with celestial fire.

An

C

O N T H E
MASSACRE OF THE INNOCENT,
THE CHILDREN OF JUDA.

WHEN God the Son became the Son of Man,
Heaven the glorious jubilee began :—
The long expected, great Messiah came ;
And Jesus was th' almighty infant's name.
That was in Heav'n with festive gladness hail'd,
On earth envy here and mourning was bewail'd,
The news when Herod from the Magians heard,
The frantic tyrant for his kingdom fear'd.
If the King of Heav'n and Earth came down
Wrest from him, and wear a temp'ral crown.

So, saith the monster, execute your views ;
I'll here again to certify the news.
The kings must go with gifts to Mary's Son,
I wait, for sooth, on this phenomenon.
But Heav'n defeated his perfidious mind,
And Mary's Son was sav'd to save mankind.

Th' atrocious edict of the bloody man,
To kill the children of Judea * ran ;
I'll see Herod's wolves the guileless flock pursue,
And in their guileless blood their hands imbrue,
His house was reeking with the sacred flood
Martyr'd infants' inoffensive blood.

Children

* *Potius* Juda;

Children bleeding, gasping, groaning, dying ;
Mothers weeping, screaming, struggling, crying.

How can thine heart, says one, O tyger, wrest
My sucking infant from my fostering breast ?
What has he done ? can babes give such offence ?
O ! savage murderers of innocence !
Our infants spare, let us the victims be,
My throat dissect, wreak all thy wrath on me.
Tell whom you seek ? is Christ thine only view ?
In vain dost thou the Son of God pursue.

Another cry'd, O ! Christ, how long are we
To bear this martyrdom design'd for thee.
Come Son of Peace, appear deliver'ing Lord,
And save our children from the monster's sword.
Approach in time, O ! gracious Son of God ;
This slaughter see, avert the tyrant's rod.
You fear not Herod's sacrilegious hands,
His wrath infernal, nor his bloody hands.
Secure dost thou, by Heaven protect'd, lie,
Whilst in thy place our murder'd infants die.
Thy time is not, but our defeat, alas !
Is come, to punish our desert, to pass.

Whilst thousands thus are sacrific'd for one,
That one escapes, the Son of God and Man.
On babes, yet why should Heav'n and Earth in one
Avenge the burthen of the guilt of man.
The fruit destroy, yet spare the obnoxious tree,
The source and stock of this calamity.

Are

Are we not then th' acknowledg'd debtors, who
Should suffer first, O Lamb of God, for you ;
And bear the scourge of Heaven's avenging wrath :
'Tis for our sins our babes are suffering death.
Whose guiltless blood can best the Lord appease,
Whilst sinful victims might the Lord displease.

The Lamb of God awaits his Father's will,
Whilst Herod's noue's the flock of Juda kill.
All nature seem'd, nay, Heav'n and Earth in one,
To extirpate th' entire race of man.

No wonder, since in that lamented fray,
One hundred forty and four thousand lay.
The voice of murder, lamentation, woe,
Pierc'd up to Heav'n, and rent the spheres below.
With bleeding throats th' innocuous victims lay,
And lamb-like, breath'd their harmless souls away.
The fire distract'd, fainting mother flood
Dilain'd with their expiring children's blood.
Their wounds embrac'd, and suck'd the crimson gore,
Till ruddy death enfroz'd the mortal fore.

Consum'd by fire wert thou, Judea, who
Could once lament, ungrateful wretch, for you ?
A shed, when God could not in Israel find,
To screen th' incarnate Saviour of mankind ;
When blessed Mary could not find a bed,
Except the manger, to lay down her head.

Bless'd and ador'd for ever be the most
Glorious Father, Son, and Holy Ghost.

HYMN

H Y M N
ON THE
LIFE OF ST. PATRICK,
PATRON AND APOSTLE
OF
I R E L A N D.

By S. FIECH, * Bishop of Sleiphteidh.
A. D. 434.

Translated from the original Irish Tongue into
English.

By keeping close to the original of this translation, I could not, with fidelity to the text, avoid falling into some degree of dryness; which might pass with little notice in prose, though not so easy in verse.

The Irish being one of the most original tongues, deriving from the Hebrew, the Heaven-taught root of all languages, is undoubtedly, one of the most
simple,

* S. Fiech was first Archbishop of Leinster.

le, nervous, and persuasive languages extant. as this old Poem under consideration, was composed at so early a period as the year of our Lord, by S. Ficus, Poet Laureat to *Laughré*, i. e. *arius*, monarch of Ireland, when St. Patrick came to Ireland, it is no wonder the style and idioms of ancient a composition, in so concise and comprehensive a language, as the Pænoceltic tongue was at that early period, should appear at this remote age, no less exotic, than difficult to be translated into any modern, late erected jargon, without paraphrase, splitting and scantling, if I may use this taphor; by which the masculine vigour and unit-force of the primitive energy become feeble and potent: but I have endeavoured to avoid the like as far as I was able. Moreover, I would not fall into some trifling faults against versification, in tamper, or take too much liberty with so grave and venerable a subject, as the sacred biography of our great Patron, and glorious Apostle, St. Patrick.

HYMN

H Y M N
ON THE
LIFE OF ST. PATRICK.

I.

GEANAIR Patruic i Nemthur,
As feadh ad seit hi sceulaibh :
Macan se mblighain deg,
Antan do breith sao dheraibh.

II.

Succat a ainm hitruradh,
Cidh a aithair ba físe,
Mac Chalpuirn, mhic Otide,
Ho Deochain Odise.

III.

Bha se bliadhna hi fegnamh :
Maise doine, nis temleadh,
Batar ile Cothraighe,
Ceathair Treabh dia foghnadh.

IV.

As bert Victor fri ghniadh
Milton : tefeadh for tanna :
Forruibh ahoi for finde leie,
Maraidh dia aes in bronna.

V.

Do fuidh tar Ealpa uile,
De mhuir ba hamhira reatha,
Chonidh farghaidh la German,
An dhens, an dhelfciort leatha.

VI.

TRANSLATION.



THE great Saint Patrick was at Nemtur born,
Whence from his friends and native country torn
By pirates, at the age of sixteen caught,
And as a slave, into this Island brought.

II.

His name was Succat first, or Succadus,
His father Calfurn, son of Otidus,
The grandson of Decanus Odissus.



III.

Six years a slave to Pagan masters, four
The yoke of servitude he meekly bore ;
For which he was, in Irish, Cathraigh stil'd ;
Nor were his lips with Heathen meats defil'd.

IV.

To Milcon's servant th' angel Victor said,
Repas the seas : and where his foot he laid,
The imprinted figures of his soles are known,
From that day since, engrav'd upon the stone.

V.

He cross'd the seas, and Alps : with German said :
An happy stand in Western Latium made.
And from the lips of great *Germanus* bred,
The sacred canons of the church he read.
Whilst he remain'd, as holy records say,
Along with him, at the Tyrenian sea.

Vol. I.

D

VI. By

VI.

An nínfíbh marra Toirrian
Ainis trídibh, ad rimhe :
Leghais conoin la German,
Is eadhád fíadhád line.

VII.

Do chum n' Erin dod fetis,
Ainghil De hi fíhísi,
Menic íchithe ísfíbh,
Dos níseál arithísi.

VIII.

Ro po cobh'air d'end erin,
Tíchte Patruic for oclat
Ro chlas cian san argarma,
Macraíadhe Caille Fochlad.

IX.

Gadhadar co tífseadh in noeth,
Ar a nímhíseadh Lethu,
Ara tin tarad o chlaon,
Tuatha Iléim do bheathu.

X.

Tuatha Herin tarchantais
Dos níseadh síthlaith nua,
Mairaid coti aníartaíge
Bídh fas tír Teamhrach.

XI.

A drudk ar Laoghaire
Tíchte Potraic ní cheiltis,
Ro fhirad ind aitsíne
Ina Flatha, us beirtis.

XII. *Balein*

VI.

By heav'nly dreams, at length compell'd was he,
The place of his late solitude to see.

VII.

By angels led, with ev'ry virtue fraught,
The Lamp of Faith into Ierne brought.

VIII.

Glorious was Saint Patrick's advent here,
For as the holy missionary drew near,
The woods of *Fochlad* with rejoicings rung,
The Keltic infants greeting Patrick sung.

IX.

Th' angelic voice, as he through Latium went,
Invok'd the Saint that was by Heaven sent
To save this nation from eternal death,
And for Hybernia, light the torch of faith.

X.

Our Algian * bards foretold th' approaching grace,
And th' everlasting sacrifice of peace,
Which ever would, from thence, in A'ga dwell,
Teinhar reform, allay the pow'rs of hell.

XI.

His druids these to their *Leogarius* told,
Which God did after to the world unfold.

D 2

XII. Effic-

* Algian, i. e. Irish for Ireland, was called *Innis-Alga*; that is, the Noble Island. *Ealga* signifies Noble and *Innis* is an *Isle*.

XII.

*Balaig Patraic cembheha ;
Ba sabh innarba cloen.
Ised tuargaibh a eua
Suas de threbbha daomi.*

XIII.

*Immuin as Apocalips,
Matri coicat nos canad ;
Pritchad, bafed, arnighed,
De mholadh de ni anad.*

XIV.

*Ni con gebhed uacht sine
Do fefs aidhche hillinnibh,
For nimh consena a righe ;
Pritcais fri de indindibh.*

XV.

*Hi Slan tuaith beana bairce,
Nis geibhadh tart, naila
Canadh red psalm, reach naidhche.
Do ro righ aingail fo gnia.*

XVI.

*Foidh for leic lum iaran,
Ochus cuilche fluich imme,
Ba coirthe arithadhairt,
Ni leie a corp i timme.*

XVII.

*Pritchadh, foscela do chach,
Do gnith mor fhearta i leathu,
Iccaid lusc la trusca,
Mairbh dos fuisceadh dobeathu.*

XVIII. Pad

XII.

Effectual was Saint Patrick's pow'rful hand,
Expelling th' errors of th' enchanted land.
His glorious merits, and exalted fame,
O'er all the world extoll'd the patriarch's name.

XIII.

Th' entire Pfalter, and th' Apocalypse,
Were daily chanted from his hallow'd lips:
He preach'd, and always pray'd, confirm'd, baptiz'd,
Bless'd, hail'd, ador'd, and daily sacrific'd.

XIV.

Nor did the dreary clouds of night repel
His meagre body from the freezing well.

XV.

One hundred psalms, each night, the heav'nly man
Sung in the flowing, Northern font of *Slan*.

XVI.

And on the furrow'd rock, or naked clay,
In water'd caffock, at Binbairca lay.
So did th' Incarnate Saint, thus whilst alive,
All human comforts from his body drive.

XVII.

He never ceas'd t' evangelise the poor,
Wrought wondrous miracles from door to door.
He rais'd the dead, the blind, the leper cur'd,
And life eternal for his flock procur'd.

XVIII.

*Padraic pritchais do Scotuibh,
Ro cheas mor seath i Leathu :
Immi co tísat do brat
In each das fue do bheathu.*

XIX.

*Meic Eimher, meic Eirim hoin,
Lotar huile la cisel
Fosrolaic in tarmchofal,
Is in morchathe nisel.*

XX.

*Conda tainic in Tapstal,
Do faith gidh gaothe dene,
Pritchais tri fichte bliadhna.
Croich Criost do Thuathaibh Feine.*

XXI.

*For Thuaithe Heren bai temel,
Tuatha adkortha Tdhla :
Ni chraisid in fhirdeacht,
In a Trionoite fire.*

XXII. In

XVIII.

The Scots * converted ; wept for those whom he
In Latium brought to Christianity.

XIX. XX.

The race of Miles †, till th' Apostle came,
Were chain'd by demons in th' infernal flame :
'Till Patrick did the furious dragon quell,
And save the remnant of the race from Hell.
He fought the furies sixty years apace,
And won the battle for great ‡ Phœnius' race.

XXI.

Strygian clouds o'er all Ierne stood,
Adoring idols, off'ring human blood.
Rank demons were, instead of God, ador'd,
The Father, Son, and Paraclete ignor'd.

XXII. Armagh

* Scots, in Irish Scuit. So were the Milesian race
called Cineal, or Kineal Scuit,—from Scythia.

† Miles, or Milesius, in Irish Mileidh—Espain,
i. e. the Hero, or Champion of Spain.

‡ Phœnius, in Irish spelled *Feine*, surnamed *Farsaidh*, the ancestor of the Irish nation, a Phœnician, or Zidonian. Zidon was the son of Canaan, who built the city, from him called Zidon, in Phœnicia : by which you see, the old Irish came originally from Canaan.—The Hyberno-Keltic tongue was called *Pearla-Pheine* ; as were the renowned militia, or standing army of Ireland, *Fein-Erin*, i. e. the Phœnicians of Ireland, commanded by *Fiann M'Camshail*, prince of Leinster.

XXII.

*In Ardmach^{us} fil righi
Is cian do roracht Eamhain ;
Is Cell mhor, Dun-leithglaisse ;
Nim dil eiddh ditrubh Temhuir.*

XXIII.

*Patraic dia mbhoi illobhra,
Ad chobhra dot do maie,
Do luidh Ainghel ar a cheann
For sed ameadhon laithe.*

XXIV.

*Do faith fa dheas co Vittor,
Ba he arid ralaftar :
Loffais immuine imbai,
As an tein ad galaftar.*

XXV.

*As bert ordan do mache,
Do Chroist athuighthe buidhe :
Do chum nimhe mor raga,
Ro ratha dhuit do ghuidhe.*

XXVI.

*Immuin do roghu it biu,
Bid luirach didin do chach,
Immut illathin mesa,
Regait fir berind do bhrath.*

XXVII.

*Anais Tassac dia aes,
Antun do bert comain do :*

XXII.

Armagh was chosen by the saint to be,
Till time would end, the great primatial see.
Dun-leith-glass next was great Eomania's fame;
Eomania now eclips'd proud Tara's name.

XXIII.

As Patrick found his death approaching nigh,
He hast'ned home at fond Armagh to die:
On which an angel, at the noon of day,
The Saint accosted on his dreary way.

XXIV.

As he mov'd westward, Victor *, in a blaze
Appears, and thus to good Saint Patrick says:

XXV.

Thy pray'rs avail'd, thine Armagh hence shall be
The fav'rite mansion of the Deity;
The seat of order and authority;
Which thou shalt soon in Heav'n appointed see.

XXVI.

Your fervent lauds, mixt with angelic song,
Will shield your flock; Ierne's faithful throng
Shall, at the last great general judgment, hail
The glorious patron of their common weal.

XXVII.

Taffachus, taught by inspiration, went
To give Saint Patrick his last sacrament.

Good

* Victor was the name of St. Patrick's familiar an-

*As bert mos nic seadh Patrac,
Briathra to faingh nir bugo.*

XXVIII.

*Sainaighais Crich fri aidhehi,
Ar na Cate les oca,
Co cheann bliadhna bhai soilfi
Ba he filaithe fada.*

XXIX.

*Hi cath feachta imbethron,
Fri thuath Conainda mac Nuin,
As fuith in Grian fri Ghabon,
As seadh ad set litre dhuin.*

XXX.

*Huair as shuith la Hiesue,
In grian fri bas, na cleoen,
Cia su trebrech ba huisfe,
Soilfi fri betset na noebh.*

XXXI.

*Cleirich Erind dollatar
Dairi Patraic ar cech set,
Son an cheathuil fos rolaich,
Con tuil cachuadhibh for set.*

XXXII.

*Anne Phadraig fria chorp,
Isiar saetibh ro searad
Anghaile ichet aidhee,
Arid selhis cen anadh.*

XXXIII.

*San conhualai Patraic
Ad illa in Patraic naile*

Taffac told, and he predicted right,
Patrick would depart the world that night.

XXVIII.

Eternal darkness from Ierne fled ;
In, for one year, the bright effulgence shed ;
Nature space was one continued day,
Uninterrupted, and without decay.

XXIX.

Us, in Bethhoron stood th' obedient Sun,
And with *Gabaon* fought the son of *Nun*.

XXX.

It was the case in Joshua's godly fray,
Imparting Sun prolong'd the natural day.
Three times greater light than those have been,
On the death of great Saint Patrick seen.

XXXI.

Arks, warn'd by God, from ev'ry quarter ran
To attend the funeral of th' egregious man.
Religious crouds the solemn vigil kept,
Mortals, charm'd by heav'nly music, slept.

XXXII.

Thus, Heav'n reliev'd the mourning flock that
Wept ;
And angels, in the place of mortals, wait,
Patrick's exequies officiate.

XXXIII.

Ye blessed souls of Patrick, and his friend
Her-Patrick, both at once ascend

Th'

*Is malle chonnee aibhset,
Do chum Fhiju mheie Maire,*

XXXIV.

*Patraic cen airde nuabhair,
Ba mor do maith rò mheanuir :
Bith ingelfne meic Maire,
Ba sen gaire in genuir.*

impyrial height, in robes of glory shown,
ift for ever at th' Eternal Throne.

XXXIV.

e just reward of his auspicious life,
ness, zeal, and unremitting strife.

ABRIDG-

A B R I D G M E N T
OF THE HOLY
L I F E
OF
ST. COLLUMB CILLE*.

From Venerable Bede's Hist. l. 3. c. 4. Caomghin, called Commenous, with the agnomen Albus, who wrote his life, and was Abbot of I.—S. Columba, according to the Donegal annals, died, A. D. 668 See the four Masters, Mabillon, S. Adamnan, Abbot of I, who wrote his life, &c.

SAINTE COLUMBA, stiled *Cille*, by which he is distinguished from other saints of the same name, as S. Comghoil, now called Coyle, Cole, and Kyle, was also distinguished by the title *Cille*, for the same reason. But it appears more probable, that they were so called from the vast number of *Cilles*, English Cells, or Monasteries, which these great Abbots built and founded, by the assistance of their noble families and connexions.

Saint

* In English pronounced *Kill*, Abbot of I, or Hy, In Irish *Doi*, which signifies an Island; and so does *Inis*.

Columba was born in a place called *Gillig*, a parish in the diocese of Raphoe, *now* north-West of Letterkenny; where it is said he came upon a pilgrimage and was delivered this happy son, at an hermitage near the lake of Gartan; on which spot there is an arch, and a burying place, whither the country come yearly on the ninth of June, and the stations of that place, under the invocation of S. Columb-Cille. He was bred, or at least at Killmacrenan, in Irish Cillmacaidhnain, situated at Douglas, Irish Dubhghleas, which a black stream, or river. These three places joined in a cluster together, and devoted to S. Columba. Killmacrenan is Termun-land †; O' was the old Termunach of it. These places are in the centre of the County of Donegal: where-

* Ginneadh a Ngartan e fein,
 gas dhilleadh a Gillmhicain;
 istu mac na maíse,
 dulla dhe Dhubhghleas.

Gartan born, baptis'd at Douglas he,
 sit at Killenan, and interr'd at I.—Aoi.

Termun was a tract of land, laid out as a foundation for a seminary, or school to educate youth in the elements of letters and religion, and to shelter and relieve the poor, the traveler, and the orphan. These places were exempt from rent, taxes, and all other duties. The Termunach was the Bishop's proctor or steward in these lands.

XVIII.

*Padraic pritchais do Scotuibh,
Ro cheas mor seath i Leathu :
Immi co tísat do brat
In each das fue do bheathu.*

XIX.

*Meic Eimher, meic Eirim hoin,
Lotar huile la cisel
Fosrolaic in tarmchosal,
Is in morchathe nisel.*

XX.

*Conda tainic in Tapstal,
Do faith gidh goithe dene,
Pritchais tri fichte bliadhna.
Croich Criost do Thuathaibh Feine.*

XXI.

*For Thuaithe Heren bai temel,
Tuatha adhorta Tdhla :
Ni chraife-d in fhirdeacht,
In a Trionoite fire.*

XXII. In

XVIII.

The Scots * converted ; wept for life whom he
In Latium brought to Christianity.

XIX. XX.

The race of Miles †, till th' Apostle came,
Were chain'd by demons in th' infernal flame :
'Till Patrick did the furious dragon quell,
And save the remnant of the race from Hell.
Fought the furies sixty years apace,
And won the battle for great ‡ Phœnius' race.

XXI.

Stygian clouds o'er all Ierne stood,
Adoring idols, off'ring human blood.
Rank demons were, instead of God, ador'd,
The Father, Son, and Paraclete ignor'd.

XXII. Armagh

* Scots, in Irish Scuit. So were the Milesian race
called Cineal, or Kineal Scuit,—from Scythia.

† Miles, or Milesius, in Irish Mileidh—Espain,
i. e. the Hero, or Champion of Spain.

‡ Phœnius, in Irish spelled *Feine*, surnamed *Far-
saidh*, the ancestor of the Irish nation, a Phœnici-
an, or Zidonian. Zidon was the son of Canaan,
who built the city, from him called Zidon, in Phœ-
nicia : by which you see, the old Irish came origi-
nally from Canaan.—The Hyberno-Keltic tongue was
called *Bearla-Phéine* ; as were the renowned militia,
or standing army of Ireland, *Fein-Erin*, i. e. the
Phœnicians of Ireland, commanded by *Fionn M'Cam-
ail*, prince of Leinster.

ter into spiritual life, by which we are washed from the stain of original sin: but by christening, or anointing, our bodies are consecrated and devoted to the service of the Lord; mysteriously prepared for the warfare of life, to bear the cross; and under that sacred standard, stand up, ingrafted on Christ, against the Devil, the world and flesh.

It is for these just reasons we are christened, or anointed with blessed oyle, at the time we are baptised. There are many nowadays baptised, without being christened, but not of our communion.

Saint Collumb Kill, led by the heavenly Spirit, earnestly pursued his sacred studies, with unremitting zeal, and finished his full course, under the celebrated Bishop S. Finan, in his great seminary of Cluain Jarard; and was promoted to the holy orders of Priesthood in 546, when he began to open the rich treasury of his learning, and let out on all sides the overflowing fountain of his zeal, and piety, to water the plants of the Lord's vineyard, like an irresistible torrent. He soon formed many disciples, and founded, about the year 550, the celebrated monastery of Dior-magh, in the King's County, now called Durro. He founded another at Rapho, in the County of Donegal; this was originally called Rath-Bo *, where he was succeeded by

S. Funan

* Rabo is an Irish compound. Rath signifies a mound or fort, or, a bulwork for defence. They are of a circular

S. Eunan first Bishop of Rapho, by whom that monastery was converted into a cathedral see, and so continues. Beside many others, of which Derry, now London-Derry, was one. The latter, however, was not erected into an episcopal see for a long time after. At Swords, near Dublin, he erected another abbey. It would make up a volume to enumerate and describe all the abbeys he built; for he built an hundred in Ireland and Scotland; so did his contemporary, *S. Comghoil*, or *Coile*, Abbot of Bengor.

Before we proceed further, let me observe, that our Saint was laid under an injunction, by *S. Molaise*, to leave Ireland and pass over to Scotland, where he was ordered to spend the rest of his days; as also, the cause of this exile. For it is related, that *Diarmuid*, then monarch of Ireland, took offence at our Saint, as will appear by and by. But before I enter upon that detail, let us mark the period of *St. Columba's* departure from his native country; which was, according to venerable *Bede*, in his *English History*, c. 4. l. 3. A. D. 565. This agrees with our domestic annals. The learned *John Lynch*, Archdeacon of *Tuam*, in his letter to *Monf. Boileau*, author of the *History of the celebrated University of Paris*, in which he animadverts on that learned historiographer, for having fathered over upon the Scots some of our

E 2

great

circular form. Bo is a cow; but more properly a ghost, in this place.

great Saints, Columba, to wit, Columbanus, &c. says, in the course of his letter, about the year 1664. "Norkeri Balbuli, monachi autoritas, maxima apud te pondus habet in suo, is martyrologio, quod Henricus Canisius edidit. — Ad 7. Mar. ait S. Patricium in Hybernia insula Scotis primum evangelisse D. J. C. — Et ad 9 Junij, in Scotia insula depositio S. Collumbæ: quem (Collumbam) cum SS. Coilo, Collumbano, et Gallo Hybernis plurimis cumulat laudibus." — The English of which is, "That St. Patrick preached the faith of Jesus Christ, first to the Scots of Ireland. (For so were the old Irish called, as being originally of Scythia, and called *Cinneal Scuit*, i. e. the posterity of Scuit, or Scot.) And that St. Columbk Kill was the first that carried the light of faith into Scotland, called, relative to Ireland, Scotia Minor. And that our Saint was accompanied into Scotland by SS. Comhoil, or Coyle, Collumban, or Collumb-ban, and Gallus, or Gaidhal, Irish men, whom he greatly extols." But our Saint had twelve companions along with him into Scotland, in the year 565, and in the ninth year of the reign of Bricius, the powerful King of the Picts.

The following relation of the battles of Cuil-dreimne, Cuilrathain, now Colerain, and Cuil-Feadh-ha, were, it is said, accessory to the injunction laid on our Saint to go to Scotland.

The

The battle of Cúildreimne, as S. Ciaran asserts, in an old manuscript, called *Jobar Chiarain*, i. e. the Work of Ciaran, (Kiaran) was fought at the time of the sitting of the grand parliament of Teamhair, now corruptly *Tara*, which had been convened by *Diarmuid*, (a quo the Dermots) son of *Cearbhail*, (a quo the Siaghól Georbhail, Carrols, and Bradys) King of Ireland; when it unluckily happened that Cornin, the son of Aodh, son of Eochy Fionoharna had killed a gentleman, contrary to the established privileges of the royal assembly, called *Feis Teamhaira*. The word *Feis* signifies a gathering, or assembly; from that Phœnician word comes *Festum*, and *Fasti*, in Latin.

The Irish had three dialects, called *Bearla Feine*, or *Pheine*, i. e. the Phœnician dialect, from Phœnius *Farsa*, their great ancestor; and *Bearla Tebide*, i. e. a mixt dialect of the Phœnician and Celtic; and *Bearla Filbeadh*, that is, the language, or style of the Poets. In consequence of that gentleman's violent death, the king ordered the delinquent, Cour-nan, to be executed; but he made his escape, and threw himself under the protection of the sons of *Eirc*, *Feargus*, and *Daniel*, &c. by whom he was taken into refuge; and, for his better security, committed to the care of S. Collum Kille, as an inviolable sanctuary. Notwithstanding, he was pursued, taken, and forced out of the sacred assylum, and put to death. Collum Kille resented this act of violence, and influenced, as it is said, his great friends,

the Clana Neile of Ulster to vindicate the injured privilege of the church. Upon which a bloody battle was fought, wherein the royal army, though assisted by the provincial troops of Connaught, had been defeated, and the victorious Clana Neile crowned with laurels. Whose success, according to the above MS. was much owing to the Saint's powerful prayers. This happened in the year 528, about the same time died Eochoidh, son of Conloth, son of Caolbhadh, son of Cruin, Babhraoi son of Eochoidh, Cobha, King of Dalnariogh. Saint Coile was of this noble clan of Dalna Riogh.

There is another record, entitled Leabhardubh Mologa, i. e. the Black Book of Molg ; which says, the battle of Cuill Dreimne had been occasioned by a contest between our Saint and Fiontan, about a copy of the New Testament, transcribed from an original belonging to this Fiontain ; which copy no one owned, or claimed as their property. Wherefore, Fiontan insisted that he had the best right to this orphan copy, as being transcribed out of his original. Collumb Kille, on the other hand, urged, he had as good a right as another, until the rightful owner appeared. This contest, it is said, was the cause of the bloody battle of Cuill Dreimne ; for Diarmuid the King interposed, and gave his royal verdict in favour of Fiontain ; on this principle, that the calf belonged to the cow, until the real proprietor appeared. Collum Kill and his friends looked upon the decision as a partial act of the King ; and, as jealous princes and co-rivals easily find a cause of quarrel, when they

they are able to gratify their ambition, it appears, these princes wanted but a specious handle to indulge their resentment; for this little dispute could be but a nugatory pretext for spilling blood. *Quid quid delirant regis plectuntur achiivi.*

Subjects must delirious kings obey;
And for their madness and ambition pay.

The battle of *Cuillthrathain*, called now *Coultrain*, fought between the noble family of the *Dailnariogh*, and the people of *Ulster*, was occasioned, it is said, in the above records, by *Collum Kille*, who received some affront from *Saint Comhoil*, in English *Coyle*, who was chief of the illustrious family of the *Dailnarioghs*; which affront, *S. Collum* resented, and his friends espoused it; insomuch, that *S. Comhoil Kille's* friends, the *Dailnarioghs*, and their forces had to decide the affair in a pitched battle: nor could the two Saints, by all their entreaties, prevent the parties from going to blows. So resentful were these princes, and so easily provoked to fight.

The battle of *Cuill Feadha*, it is said, was fought on account of *Collum Kill*; in which action, *Colman*, the son of *Diarmuid the King*, with a numerous army of the regular troops, were defeated. *Colman* himself was slain by *Baodan*, the son of *Ninneadh King* of Ireland, at *Leim an Eich*, i. e. the Steed's Leap: which young prince (*Baodan*) had been committed to the care of *Collum Kill*.

Diarmuid

Diarmuid the King took offence at our Saint's great zeal, and intrepid courage in the execution of his spiritual duties ; correcting public vices and abuses, and defending the privileges of the church and the injured ; on presumption, that the Saint carried his zeal too far : which, perhaps, if he did, must have been owing to his youth, and extraordinary fervour. For it is recorded, that an eminent Saint, called *Molaise*, had enjoined Collum Kill, as a salutary penance to remove to Scotland, before a limited time, and under the rule of obedience never to see Ireland with his eyes *. Again S. Molaise mentions this in his poem, which I will quote, in the course of this epistle.

These

* The last spot he saw in Ireland, was a village called Killshillach, on the shore of Loch Teobhail, called Lough Foyle, below L. Derry ; and we have it on tradition, that he could stay no longer than midnight, where he spun it out 'till the cock-crowed, and took his last leave with reluctance ; since he is said to have made the following lines :

Cille shillach, Cille shillach,

Cille, as moch a ngairran Ciullach,

Go raibh a Ciullach gan cheann

Agafa Chille gan Ciullach.

May thou, Killshillach, want a cock : and woe

Beide this cock, that warns me thus to go.

Upon which the people killed the cock.

These are given as motives, for our Saint's emigration to Scotland. But let that be as it may, the true motive of his mission, into that kingdom, was a providential disposition, however visibly brought about by natural causes, which the glorious success of his evangelical labours, in the conversion of an idolatrous nation, the *Cruthnas*, or *Picts*, afterwards evinced.

S. Columba had powerful friends before he came to Scotland. The noble tribe of the Dalriada, who were his blood relations, from whom he obtained the life of Aoi, or Hy, called afterwards I Chollum Cille, where he fixt his first Cille, or Cell, in Scotland. The Irish had no K in their Alphabet, or *Abecdarium*; for their C, which they called Kah, rendered the use of an exotic K useless to them. They called their Alphabet *Abghiter*, and *Bethluishnion*; so that a stranger would pronounce *Cille*, *Sill*, instead of Kill. Our Saint must have been a welcome guest in Scotland. No wonder; his grandmother, whose name was *Earc*, was daughter to Loarn, son of Eirc, &c. and the first king of the Milesian race in Scotland. It was from his sacred hands Aidhan, or Aidanus, received the royal *Insignia*, A. D. 574.

Soon after the above mentioned battle of Cuill Dreimne, Cuill Ratnain, &c. in one of which the King (Diarmuid) had to save his life by flight; which misfortune he ascribed to Collum Cille's prayers: for his guilty conscience accused him, because he had

had treated the Saint very ill before these mis-
 tunes overtook him. Nor was he attended with bet-
 ter fortune at the battle of Cuill Unson, where
 Aodh, the son of Breaimin, King of Teabha, beat
 him out of the field, with the entire slaughter
 of his army. In this reign the pious Moluadh, son
 of Sinil, son of Amhergin, was born. And S. Ne
Lobhar, or Leper, died. And the church of Clu-
 feart was built, by the famous S. Brennan, of
 noble posterity of Ciar, the son of Feargus, &c.

We are now to follow our great patron to Sc
 land, where he was received with open arms,
 wonder, by his relations the *Dalriada* fam-
 ily. Which happened in the reign of Connall, the son
 of Coyle, son of Domhangard, &c. from whom S.
 Collum received the island of Aoi; although ver-
 rable Bede says, he had got it from the Picts, who
 were, at the same time, Heathens. But this is
a mistake. The Saint was about forty three ye-
 of age at this time. Not long after this, was fought
 the fierce battle of Monadoir, rather *Micnadoir*,
 English Springfield: for Dor is water, and Mien
 a smooth field, or, in one word, a *plain*. In this bat-
 tle the *Dalriada* were powerfully assisted by their
 great friends and protectors, the most noble Cla-
 Neile of Ulster. (For there was the South I, or
 Neiles.) No less than seven petty kings of the Pict
 with the flower of their army, were left dead in the
 field of battle, by these invincible Irish chieftains.

Collu

Collum Cille his prophecy was verified, at the battle of *Bealach Dathi*, where he foretold, that *Aodh*, or Hugh *Ainmherach*, the son of *Seadhna*, son of *Fergus Cean Fhada*, son of *Conal Gulban*, son of *Neile*, the Champion of the Nine Hostages, King of Ireland, would slay *Colman Beg*, the son of the late King *Diarmuid*, and lay five thousand of his troops dead on the field. Alarming instances of the dreadful judgments of Heaven, which attend those who abuse the Lord's anointed, and resist the divine power lodged in their hands. We see how this late monarch of Ireland had been punished; to what lamentable carnage and desolation did his untractable mind, and disobedient, irreligious spirit, bring his poor subjects, friends, relations and children. It is a truth, confirmed by the divine oracles of holy Scripture, by ocular demonstration, the woful experience of time, and tragical fall of empires, kingdoms and nations, down to private families, that the abuse of holy religion and disobedience to the consecrated dispensers of God's powers on Earth, is the principal cause of all these abominations of desolation: nay, the cause of schisms, errors, heresies, confusion and anarchy, both in church and state. There is not an ancient castle, an old Catholic church, or abbey, or a degraded old Milesian, noble family in Ireland, but bear witness to this lamentable reflection. These silent monuments of ruin, are awful memorials, nay, powerful orators, and moving objects of warning, and salutary instruction to these who are in, as well as those who are out of power, upon just and serious reflection. They preach lenity and mercy to the one; amenable

first that imposed it was Colman, the son of *Coinhoil-lach*, which the Dalriada did not think proper to pay, for some time before this period.

It may not be disagreeable to the curious, to know the princes and nobility who assisted at this great convention of *Drimceat*; for it gives a general idea of the nobility of the kingdom, at that remarkable period, at one view. *Criomhthan-Cear* (now Car) King of Leinster; *Iollan* (now called Cullan) King of Offory; *Maolduin* (now Mulldouny) son of *Aodh*; or, *Hugh Beannain* King of West-Munster; * *Guairre*, son of Colman, King of *Clansfachadh*; *Finghin*, or *Florence*, son of *Aodh*, i. e. *Hugh Dubh*, son of *Criomhthan*, King of all Munster; *Criomhthan Deilgineach*, King of West Ireland; *Naghlach*, i. e. *Reilly*, son of *Uadhach*, King of *Tuatha-Faidhean*; and *Bresne ui Recaire*, i. e. *O'Reck*, to *Clabhan Cliavan Modhuirn*; *Ceallach*, i. e. *Kelly*, son of *Cearnach*, i. e. *Kearny*, son of *Dubh Dothra*; *O'Reilly*, at *Bresne ui Raighly*, *Conghoillach*, *Cion Mhaguir*, on *Tierconnuill*; *Tearguill*, son of *Maolduin*, on *Oillach*; *Guaire*, the son of *Comghuil*, i. e. *Coyle*, on *Ulster*; the two Kings of *Oirgial Diaman*, son of *Aongus*, i. e. *Maginnis*, from *Colchar Dease*, to *Fioncharn*, at *Sliabh*; *Fuaid* and *Hugh*, son of *Duach Gallach*, from *Fioncharn S'leibhe Fuad*, to the river *Boyne*. — *S. Collum Cille* attended this assembly, &c.

Our

* From whom the noble family of the Gores.

Our Saint came over from Scotland to be present at this great session; not from any invitation of the Irish monarch, but from the solicitations of the obnoxious poets of Ireland, (the Saint himself was a poet) of the King of Ossory, then in close confinement by the King of Ireland, at Oilleach, na liogh, below L. Derry, in the County of Donegal. There were three royal seats in Ulster *Teamhair Eamain* and *Dillnach*.) And especially to serve his noble friends, the Dalnariaths; by whose powerful mediation they all were hopeful to find the Irish Monarch in better humour, and his hostile intentions removed. The great S. Columba, and godly minister of peace and mercy, was readily prevailed on to undergo any difficulty, however arduous, where the cause of religion and justice, the honour of his country and his friends, duely challenged the tender feelings of his princely soul, to the exertion of his heroic virtues. He left his favourite hermitage at Aoi, followed by a respectable and solemn retinue of twenty bishops, forty priests, fifty deacons, and thirty students in divinity. Which is recorded in an old poem, called *Amhra Cholluim Chille*, or the vision of Coluim Kill, translated thus:

Thus to Drumceat Saint Collum came from Aoi,
With thirty students in divinity:
Nay, twenty bishops, forty priests were too,
With fifty deacons, in his retinue.

If it should be questioned, why so many bishops and such homage to an abbot, being a clergyman, however

however dignified, yet of an inferior order to a bishop. It ought to be observed, first, that Collum Kill, as being the first, as venerable Bede relates, and the world must confess, that carried the light of divine faith to North-Britain, and by the grace of God, converted the nation of the Cruithneans, Picts, (so called from painting themselves with frightful pictures to dismay their enemies in battle) from idolatry to Christianity, he deservedly claims the greatest veneration and deference from all ranks either spiritual or temporal. Secondly, his noble birth and heroic virtues justly challenged the first place, in point of merit; for nobility, adorned with excellent talents and eminent virtues, render a man truly great before God and the world. Besides, he was the great master and spiritual guardian of these bishops and clergy who accompanied him; they were bred under his eye, and fitted out for their holy mission. See venerable Bede, his history of England, c. 4. &c. It should be also considered that the exigency of the state required the preference of these spiritual Lords; and that all the honor and deference they gave Collum Kill, the more weight he had at the grand council of Drumceat. But it is no great matter of concern, whether these bishops led the van, or went in the rear.

It is recorded, in a poem wrote by S. Molaise, we hinted before, that Collum Kill wore a scar cloth over his eyes, all the time he staid in Ireland, obedient

obedience to an injunction of S. Molaise. These lines are taken out of that poem and translated thus:

When pious Collumb sail'd from th' isle of *Zai*,
His eyes durst not his native country see.
The Saint 'till death, the church-injunction bore,
'Twas that he should not see *Ierne* more.

When the Saint and his most venerable company arrived at Drimceat, the King of Ireland's royal consort, being a lady of a petulant and resentful spirit, could not moderate her passion at the solemn entry of the Saint and his noble retinue: upon which, she commanded her son, whose name was Connall, to treat the Saint and his associates, in the most contemptible manner, without paying any deference to birth or sacred characters. This order of the Queen came to Collum Kille's ears, before it had time to be put into execution, whereupon, he addressed Heaven, and the consequence of his prayers was, that the Queen, for this act of impiety, and horrid indignity, and her maid in waiting, were instantly seized with an excruciating distemper, by which they were confined in a shocking manner to their private rooms; much to the mortification of their guilty conscience, and disappointed intention.

After this signal stroke of divine judgment, for the atrocious indignity offered to the Lord's anointed, S. Collum entered the assembly, and was received with singular respect, and seated on the right hand of Connall, the king's son, along with the

Vol. I. F bishops,

bishops, and nobility that came over with him. But the young prince Connall, miffed of his mother's commands, fwelled with indignation at the honour paid the Saint and his companions, had a number of his creatures ready for the work, whom he excited to fall upon the ftrangers; and not content with abufive language, they threw turf, and dirt in their faces, and bruifed their flefh with fore pellets. Upon which, the Saint, with his ufual intrepidity, expoftulated with the barbarous offenders, appealing to the houfe, how atrociously their privileges, and the honour of the nation had been wounded, by this unprecedented act of violence, &c. and when he difcovered that Connall, the young prince, had been the ringleader of the mifchief, (for his eyes, as we have faid, were covered, fo that he could not fee thefe infolent mifcreants) he painted the gravity of his crime, and the dreadful pain of excommunication, &c. which he incurred, *ipfo facto*, by the very fact. And, as the chronicle relates, had twenty-feven bells, attended with folemn curfes and imprecations, rung againft this unfortunate young prince, which took effect: for Connall was deprived of his reafon, loft his eftate, and right of fucceffion to the crown of Ireland. and probably to the crown of glory, for ever. He was after that, called *Connall Cluggach*, or *Conna' na Glug*. Clug is a bell.

Hugh, the king, had another fon, called Domharral, aque, the noble family of the O'Donnell's; this prince was bleffed with a courteous, and pious difpofition;

position: he shewed profound respect, and due reverence to the Saint, and the prelates who came along with him: nay, he rose up, kiss'd the Saint's hand, and placed him in his own chair. The Saint, in return for his edifying civility, and religious respect, gave him his blessing, put up his solemn prayers to Heaven, in the presence of the assembly, for his prosperity; and that he might live to wear his royal father's crown, of which, his elder brother, the unlucky Connall, rendered himself unworthy, and justly forfeited, for ever. The prayers of the Saint had the desired effect: Domhnal consequently succeeded, and governed the kingdom thirteen years; an ornament to majesty, and a blessing to his subjects.

After this, Collum Kille address'd the King who sat in a different apartment from the rest, with young Daniel. The presence of the Saint affect'd the King with a certain degree of awe, mixt with fear and reverence, on account of the miracles the Lord wrought through him; by which he became a terror to the Irish court. He received him, however, with becoming respect and decorum; but the Saint soon put his sincerity to the test, when he told him, candidly, that he came in his royal presence to make three requests, by the concession or denial of which, he would discover, whether this civility and ceremony, with which his Majesty was gracious to receive him, were real, or a compliment of course. The King, backward to disoblige him, replied, he would, if reasonable, and in his power. The Saint said,

all he had to ask was not only in the King's power, but likewise consistent with reason, religion, and true politics ; and consequently admissible: The first requisition was, that the monarch would revoke his rash intention of banishing the entire college of the Poets out of the kingdom. Secondly, that he would release the King of Ossory out of prison ; and finally decline his hostile project of transporting his forces into Scotland, to exact, or advance the contributions from the noble Dalriadas, at the point of the sword.

The King answerd, and said, that granting further protection to the Fileas, or Bards, being a set of intolerable people, a plague and a nuisance to the kingdom, would be rather inconsistent with the principles of reason, or politics ; and no wonder, when the third part of the kingdom were already of that idle profession.

The Saint could not overlook such powerful reasons ; however solicitous for the safety of the Poets* he might be ; nay, he coincided with the King so far, as to acknowledge a reform was indispensibly necessary

* Every Poet of a superior order, or degree, assumed such state, as to go about with a retinue of thirty attendants ; those of inferior degrees, with a number proportioned to their rank ; to the great detriment of the common-wealth. Poets and Antiquarians were held by the old Irish in great honor and esteem.

necessary; and that was to retrench their number, but not to banish and suppress the entire college of the Poets; urging, justly, that a select number were requisite to be always retained, to register solemn acts, &c. and continue the hitherto uninterrupted series of the annals of the kingdom, with dignity, in the immortal channel of epic song, and pure style of prose. Wherefore, added he, it becomes the royal majesty, to retain an eminent Poet, and an Antiquarian of unquestionable character at court: and every provincial king, or prince, to be allowed the privilege of a learned Poet in his retinue: and that every lord of a cantred, or county, be indulged to keep, if they chuse, a Poet, to preserve the exploits, and register the genealogy of their families. This reasonable, and necessary plan of reformation was accepted by the King: by which, the Saint obtained his end: and the same regulation became the permanent standard for succeeding ages; which is transmitted down to us, by an antient poet, named *Maolruthuin*, from whom these lines are thus turned into English:

The choicest poets of this holy Isle;
 Secured were, by *Columba*, from exile:
 Whose good advice the monarch's wrath assuag'd,
 Who justly was against the Bards engag'd.

F 3

The

esteem. A proof of which is, that the *Fileas*, or Poets, wore six colours in their robes; as did the King and royal family only.

The Saint beca'm'd the King's impending storm ;
The King submitted to the Saint's reform ;
By which, the monarch shou'd a bard retain ;
Each prince the like, and lord might entertain.

The King denied Collum Kille's second request ; which was, to enlarge the King of Offory out of prison. But the Saint told him, with confidence, the imprisoned Offory would not lie long confined. Nay, that he would untie the strings of his sandals that very ensuing night, at his midnight devotion. Which miraculously happened, according to his prediction. But the whole event is too long to be told here.

The King, also, denied his third request ; which was, that he should not transport an army into Scotland, to enforce the payment of the aforesaid contributions, at the point of the sword, from the tribe of the *Dalriada*. Upon which, the Saint expostulated with the King, and argued, that such violent proceedings would be an open violation of the anti-ent privileges of that tribe ; and also, a thing contrary to the established laws of Ireland, to commit hostilities, or attempt to spill the kindred blood of that renowned clan ; who were always ready to encounter every danger, however difficult, for the honour of the Irish crown, and safety of the nation, &c. at the expence of their lives and fortune, &c. but all these remonstrances could not unbend the King's resolute mind. The Saint replied, that Divine
Provi-

Providence had taken that illustrious tribe into its special charge ; and was sufficient, nay, determined, to set bounds to the tyrannical exactions of the Irish monarch, and deliver the *Dalriadas* * from such oppressions : which prophetic declaration came literally to pass.

Aa

* For the sake and satisfaction of my countrymen, many of whom are but slenderly conversant in their own history ; and know but little of the interesting old kindred and natural connexions between Ireland, especially Ulster, and Scotiand, so called from *Cinneadh Scuit*, that is the Scuito, or Scytho-gadeliens, that had gone over from Ireland to Scot, or Scutland, before then called *Alban*, from Albanus, and there settled. This Irish noble family were called the *Dalriada* ; deriving that name from *Carbre-Riada*, i. e. Long Hand. Dal, or Dail, in Irish signifies descent by blood ; that is, of such a stock ; as *de*, or *a*, or *e*, of or from, in Latin ; Likewise, *de*, in French, and *del*, in Italian. *Dal*, in the old Saxon tongue, signifies part, or pars, in Latin. Which occasioned venerable Bede's mistake in the etymology of *Dalriada*, when he said, *ducc Reuda*. As if Carbre Riada, who had been dead near 400 years before, should be the leader of his posterity, at this last expedition into Albania, or Scotland. Carbre Riada, indeed, in the reign of the great Cormac O'Cuinn, his coun-

ten-

An old chronicle, called *Leabhar Glin da Loch*, i. e. the Valley of the Two Lakes, in the Arch-bishoprick

fin-german, A. D. 258, established an Irish colony in North Britain, called Dalriada, from him. But enough of this. I will here give you a list of the first Hyberno-Scottish kings, that reigned in Albany, or Scotland, called Scotia Minor, as deriving this name from Scotia Major, i. e. Ireland. According to an antient Hyberno-Scottic poem, wrote in Malcom the Third's reign, which agrees with our domestic chronicles, &c.

Succession of the Kings of the Irish family of Da'riada, in Scotland, viz.

- I. Loarn, son of Eirc, son of Eochaidh, Muinreamhar, &c.
- II. Feargus, Loarn's brother.
- III. Domhangard, son of Feargus.
- IV. Connhail, i. e. Cole, or Coyle, son of Domhangard.
- V. Gabhran, i. e. Gauran, brother to Coyle.
- VI. Connal, son of Coyle.
- VII. Aidhan, son of Gauran.
- VIII. Achais I. son to Aidhan.
- IX. Conadh Kerr, son of Achay.
- X. Ferguard, son of Conadh.
- XI. Donald Breac, Achy's son, (from whom the McDonalds.)
- XII. Con-

rick of Dub'lin, (whereof his grace the most worthy

II. Connall II. Donald's brother.

III. Dungal I.

IV. Donald II. son to Connall.

V. Maolduin, i. e. Mulldowny, Donald the II'd's brother.

d so forth, down to Robert Stewuart, the first of that name, and of the same Dalriadan tribe, the year 1370. when the royal name of Stuarts, Stewards, began to reign in Scotland. *

The three Dalriadan brothers, *Loarn*, *Fergus*, and *ugus*, whom S. Patrick, the Irish Apostle, baptised and blessed; and also, foretold their future prosperity; especially that of Fergus, the youngest, sent over, as above hinted, from their own principality, in the county of Antrim, &c. called Dalriada, with their adherents, to the North-West of Britain, originally called Albany; and there, whether by force or friendship, as venerable Bede says, greatly enlarged the colony, which had been first planted by their victorious ancestor, *Curbre Riada*, cousin-german to the renowned *Cormac*, King of Ireland, A. D. 256. *imperium* in Albania exegit, &c. see *gygia* p. 334. Loarn, being the eldest brother, and leader of the expedition, was the first Scottogallian King of North Britain. After him, succeeded Fergus, his brother; after Fergus, succeeded his

worthy Dr. John Carpenter, in Irish, *Mac an Tíora*
of

his son, Domhandgard ; after him, Domhandgard
two sons, successively, viz. Coyle and Gauran ; af-
ter Gauran, Coyle's son Connall, to whom succeede-
ed Gauran's son Aithan ; and three successive descents
viz. Achay, son of Aithan ; Conadh I. and Fear-
guard I. down to the lineal succession of the royal
name of Stewart, A. D. 1370.

Malcolm the Third's Chronologic Poem:

Attend ye all, who mean to know the race:

That heretofore inhabited this place :

Albanus first, from whom Albania came,

His father Ificon, his brother's name

Was Brito, * whom his brother Alban sent

Past Muirinocht †, by way of banishment.

Long after Britus, from Ierne, thus

Came here the grandsons of Nemethius.

The

* Brito, or Britan-maol, i. e. Britan, Bald-pate, was
the grandson of Nemethius, from whom, the clans
Neimeidh, or Nemethians, who, along with his
tribe were driven out of Ireland into North Britain,
from whom Britain is to this day so called.

† The old Irish name of the sea between Scotland
and France.

noble posterity of *Ir*, son of *Milefius*, King
of

withneas next, or Picts, from *Alga* * came ;
 v'nty kings succeeded, of that name.
 n † began the Pictish race of kings ;
 is the last, as th' ancient poets sing.
 sons of *Eirc*, of the *Conurian* line,
 l the *Piās*, with whom our annals shine.
 h was this *Eirc*'s puissant sire ;
 valiant sons came here, with swords and fire.
 Engus, Feargus, blest'd by Patrick came ;
 ras, no wonder, their success and fame :

Ten

his *Alga* was one of the original names for
 Innis, i. e. an Isle, *Alga* signifies noble.

lthuan, now called Calhoun, with little vari-

arn, Fergus, &c. as we have observed, are of the
 la family. *Dal*, or *Dail*, was a distinguishing
 teristic of ancient Irish families. as the *Dalri-*
 hat is, the posterity of *Curbre Riada*, *Dalgais*,
 spring of Cormac Cas, King of Munster.
 riódh, the descendants of Fiachra h Ariódh,
 of Ulster; of which last family, Coyle, the
 and Abbot of *Beanchoir*, was the chief in his
 And *Dal-fiatach*, *Fiatach Fionn*, King of
 d, from whom, *Muintir*, i. e. the posterity of
 Fionn,

of Spain, is Titular Arch-bishop) relates, that

Ten years did Loarn, Feargus three times nine
Five years did Domhangard in trouble reign.

Fionn, are so called; though in some places are called, corruptly, *Ma Gin*, when it ought to be *Mac Fhionn*, i. e. the son of Fionn. As the father of Leinster, and general of the old militia, or of the monarch of Ireland, in his time, whose name was Fionn, was called Fionn Mhac Cumhghoil Comghoil, which is the very same; for *o* and *a* being broad vowels, were commutable, as were the sharp vowels *e* and *i*, at discretion. Antient names have suffered by time, as well as the men who bore them, in so much, that it is become fashionable to express them in their antiquated figure; especially such names as have felt the force of proscription first; but now, *Prima miscentur imma primis*.

The fleeting glories of the world's a blast;
The last the first becomes, the first the last.
This is the fate of all succeeding times
Of private septs; nay, nations, kingdoms, climes
Each race in vogue the race cashier'd condemn
These t'other with primeval right condemn.
One with the kernel in possession, swells
With titles, t'other jingling th' empty shells.

Si

e son of *Gabhran*, i. e. Gauran, brother to
Coyle,

next succeeds: his reign was twenty four:
succeeds, who reign'd two years, no more.
Connal-

these amuse, who should the pastime grudge,
we would for the empty oylter drudge.
is the custom of our ancestors, to call the
s they occupied after their own patronimic,
y names; as Tier Chonnaill, Tier Eoghain,
onnall and Owen, &c. so the family under
ation, the *Dalriada*, called the countries pos-
y them *Dalriada*; as well in North Britain,
land, from their great ancestor *Carbre Riad*.
in Irish Long-hand. Their Irish principal-
ituated in the county of Antrim and its envi-
Which to this day is corruptly called *Routa*
and *Rout* in English, instead of *Riada*; but
properly spelt *Dalriada*, in the records of the
of London, in the fourteenth and seventeenth
King John. The main part of this old prin-
runs thirty miles in length, from the river
r Boice, to Glenfionacht Crois, according to
Irish verse:

Bhúais dha neirdhid Ealta
crois ghleanna Fionacata;
fia Dalriada na rann;
be 's'colach, san bhhearann.

From

Coyle, sons of Domhangort, came over from Scot-
land

Connallus next, the royal sceptre sways,
For fifteen years : he had no longer days.

Twelve

From Boice's christal stream, and pleasant shore,
Where feather'd flocks in air majestic soar,
To Glenfinnacha, thirty miles along,
Dalriada runs, in this old poet's song.

The following testimony, out of O'Duinn's ancient poem, which begins with these words, "Aoib
"hin fin a Eirc ard," and treats of all the ancient
families, recorded in O'Duagan's MS. fol. 12, where he
derives the Dalriada, together with other noble families,
from Fiacha Fearnhara, to Conary, &c
King of Ireland.

Earna Dalriada go rath : Muscraidhe uasle Alban
Duibline, Dalfiatach, re ala : Clan Fiachach Fearnhara,

Albanaigh, Riadaigh, don roinn : Baifgnigh
leim, Choinchuilain,

Muscraidhe go naoibh a le : Cioneadh an chaoimh
Cionaire.

Which may be rendered thus :

The Eirnicans, Muscraics, and Dalriada's clan,
The sceptre sway'd, for ages, in Alban *,

Dalfiatach

* i. e. Scotland.

land, along with *Collum Cille*. and sat at the great convention of *Drimceat*; and that the same council sat

Twelve years did Aidan; seventeen Achay Buid*;
And Coneadh Kerr reign'd months but only three.

The old Bard goes on with the rest of the *Gaidheal-alkan*, or Scots Gadelian kings, down to Malcolm the Third's reign, &c. and says thus:

To Malcolm's reign, auspicious Eirc's issue
Were in succession sixty kings and two.

Dalsfiatachs, Duibhnies, were Fearnara's race:

From whom the Rindas, and Baskinians trace:

This is the faithful geneology,

The noble branches of great Conary.

The learned Cambden was not thoroughly acquainted with this geneology, when he wrote "Fergus filius Eirc, fuit primus, quide femine Conary suscepit regnum Albanie, a Brun Alban ad mare Hybernie, et inde reges de femine Fergus, regnoverant in Brun Alban, five Brun Eirc usque ad Apollonium filium Eochaid. Camb. Brit. Tir. Scotia, p. 407.—He wrote *Brun* for *Braid Alban*.

* From ~~whom~~ the noble family of the Boyds. For by taking away the asper *h* it leaves it Buid, or Boyd. For the Irish made use of the broad and sharp vowels promiscuously one for another. As *a* for *o*, *o* for *u*, vice versa, *e* for *i*, &c.

sat thirteen months, without any prorogation, and enacted a code of excellent laws.

Collumb Kill took his leave of the king and council, and went forthwith, together with his companions, to Dubh Eaglis, in Innisowen, in the county of Donegal ; where the King of Offory remained in a languishing condition in severe confinement : out of which the Lord released him, after a miraculous manner, as the Saint foretold at the council. The whole detail of this would be too tedious to tell here.

S. Collum Kille was endowed with a good constitution : he was strong, and indefatigable. The authors of his holy life relate, that when he said High Mass, some parts of which are sung, or sung hymns, psalms, &c. his voice could be heard at the distance of above a mile. Which the author of the vision, or *Amhra Choilluim Chille*, writes. Out of which these lines thus, in English :

When Collum sung the sacrifice of Mass,
Or did, in hymns, th' Almighty King address,
His hallow'd voice beyond a mile was heard,
The Demons crush'd, and Heav'n with gladness
 cheer'd.

S. Collum Cille foretold the Danes would invade and ransack Ireland ; he foretold that a colony from England would inhabit Derry ; in his farewell to
Ireland,

land, at his departure from Derry. It begins
s:

**Mo Dhioragan, mo Dhioragan, mo Chno bhuidh,
agas M'Fhaligan,
S'gar dona Gallibh ata nan a bheith 'lar mo Dhi-
oragain, &c.**

My fragrant bank, and fruitful trees, farewell,
 here pensive mortals, mixt with angels, dwell.
 re th' *angels* shall enjoy my sacred cell,
 ' *flee, my nut, mine apple, and my well* *.

Collum Cile, and Bearchan the prophet, foretold the calamities that were to come upon Ireland: The scent of the Norwegians, &c. as the following verse, out of an old poem, testify:

A cruel host shall from Norwegia sail,
 And o'er these coasts with fire and sword prevail.
 We shall, alas! from sea to sea,
 Become these Infidel's devoted prey.
 From ev'ry church shall God's anointed be,
 And Pagan abbots sit, oblig'd to flee.
 These tyrants will the native kings dethrone,
 And constitute a monarch of their own.

It was in the reign of Brihtius, the son of Meilthun, King of the Picts, in 565, Collum Kille arrived

• There is a well in L:Derry, called Collum Kille's
all to this day.

rived in Scotland, and settled in the Isle of I, or Aoi, about twelve miles distant from the main land. This Isle is three miles in length, and one in breadth; it was the sacred nursery of learning and religion, in North Britain, for many ages. Out of this pious seminary came the holy and great bishops Aidhan, or Aidan, Finghin, and Colman, &c. who by the grace of God, converted a great part of England, the Northumbers especially. Aidhan died, Bishop of Landisfarn, in the year 651; and Finan, or Finghin, after him, in 661. Colman succeeded, and surrendered that bishoprick in 664; when he returned again to his native country, Ireland, says venerable Bede, along with a number of his countrymen, and thirty Englishmen of his own order. He settled in Innis Bo Fionne; that is, the Isle of the White Cow, on the Western coast of Connaught. The above mentioned S. Adamnan, was of the same Tierconnalian blood with S. Collum Cille; as were the most of the prelates of that time. He was abbot of Aoi Collum Kille in 679, for twenty five years; was blessed with the extraordinary gift of miracles and prophecy, sanctity of life and learning; he went twice to England, in quality of ambassador, in the years 684, and 686; he wrote a history of S. Collum Kille's life, which was afterwards transcribed by Derbeneus, in Irish *Diarmuid*, of the same Tierconnalian stock, and abbot of Aoi, who died, A. D. 1713. Triad Thaumaturg. p. 372, &c.

S. Baoithin,

S. Baoithin, and S. Collum Kille were cousin germans, brothers' children. There is a large parish in the diocese of Rapho, near L:Derry, called Teaghboyne, in Irish Teagh-Baoithin, of which this Saint is patron: and although there are but few Roman Catholics in that place, the worthy and benevolent gentlemen, and others of the Protestant religion, have erected a decent chapel for the Parish Priest and his flock: as, indeed they have largely contributed to do, throughout the entire diocese. God reward them.

S. Columba, tho' a man of singular mortification, and extraordinary self-denial, appeared always cheerful and pleasing: his outward deportment betokened the inward sweet serenity of his soul, from the constant presence of the Holy Ghost: the fervant zeal of his soul, in every action, exceeded human abilities. He suffered no moment of his life, which the indispensable exigencies of nature could allow, to pass unemployed in the service of God, in either praying, reading, writing, preaching, teaching; and he celebrated mass every day; the omission of which is criminal in a Priest: his amiable conversation, ever blended with edifying example and instruction; his extraordinary meekness, humility, and unlimited charity for all men, were irresistible charms to win the hearts, however untractable, of all ranks and conditions of men. His shining virtues were brightened with the gift of prophecy, and miraculous success, to confirm the Christian, and convert the Heathen. His

holy life, and glorious labours, begat such authority and influence, that neither king nor people did any thing of moment without his advice. It was from his hallowed hand (*ut supra*) that the Kings of Scotland, for the time being, received the crown.

It appears from many of S. Collum's compositions, that his absence from his native country affected him in a very sensible manner; especially, as he was approaching his death, which he foretold.——The following lines, composed by our Saint, is an instance, which I set down in the original Irish:

As truadh gan misse an Dhiora:
 No a tioreidh na ttunn-ghille,
 Dear liom nir mhole a dail:
 Mo chorp, da mbhiobh a Ngartan.

In English:

Ol would to God, I were in *Derry*;
 Or laid in *Gartan's* native clay:
 Or in my antient *Cell* in *Torry*,
 Surrounded by th' Atlantic sea.

We have the following description of S. Collum Cille's Cell, from an antient Irish poem, translated thus:

Bare ground the bed whereon Collumba slept:
 Long vigils, mixt with short refreshments, kept
 His

His meagre bones a thin coarse garb enclos'd :
His open cell was to the winds expos'd.

The following lines were taken from a poem
S. Collumba's, (he was an excellent poet) translated thus :

My soul delights to pray at I,
The Paradise of Albany.
Be Derry thou my constant theme,
My country's ornament and fame.
O! Down, be thou my final womb,
My last retreat, and silent tomb.

Collum Kille is patron of the diocese of Derry.

Our Saint spent the first forty years of his life
his native country, Ireland ; when he removed
Scotland, where he lived thirty-four years. See the
Vision called *Ambra Cholluim Chille*, out of which
these lines, turned into English :

The years Collumba in Ierne spent
Were forty three, when he to Scotland went ;
Where he with zeal preach'd twenty years at
three ;
Then died in Christ to live eternally.

It is on record, that our Saint was favoured by a
angelical vision, before he died, by which he learned,
ed, that the pilgrimage of his penible life was

continue four years longer; God being moved by the prayers of the Scottish and British Churches, vouchsafed to comply with their pious entreaties. The Saint finished his great task and glorious mission; foretold the day of his death, on Saturday the ninth of June, and told his faithful disciples, "This day" is called the Sabbath, that is, a day of rest; and so "whill it truly be to me; for it will put an end to my labours." He was the first in the church to assist at the midnight duty, called Mattins; knelt at the altar; received the heavenly Host; prayed the Lord to bless his disciples, preserve the faithful, to convert sinners, and abolish errors; and exchanged a long life of voluntary mortification, self-denial, and continual labour, for an eternity of blessed rest and felicity. He that exchanged an earthly crown for the poor cowl; (for he was intitled to the Irish crown) and the dazzling robes of royalty for the cord and coarse habit of a monk, was called by his divine Master to be crowned and clad in Heaven with the diadem and robes of glory, in the year 597; and in the 77th of his age. We have the following lines, out of the Vision of Colluim Kille, written by the best poet in Ireland, in his time, to wit, Dallan Forguil, translated thus:

The great Collumba's soul, at sev'nty sev'n,
Was from this earth by angels borne to Heav'n:
His virtues here, his labours, life austere,
Are crown'd with glory, mixt with seraphs there.

His

His body was interred at *Aoi*, which was the burying place of the kings of Scotland for many ages. His sacred remains were afterwards removed to Down Patrick, in the Province of Ulster, and buried in the same tomb with *S. Patrick* and *S. Briget*, as the old poet says, in Latin, and in the monkish style:

Hi tres, in Duno, tumulo tumulantur in uno,
Brigida, Patricius, atque Collumba pius.

Great Patrick, Briget, and good Collum Kill,
This sacred tomb, in Down erected, fill.

S. Collum Cille's feast occurs the 9th of June.

ACRIDGE

they wrote of; who could, therefore, expect impartial account from such historiographers. The Bards and Poets of the middle age, by an indiscriminate use, or substitution of vowels, the broad, to wit, *a, o, u*, indifferently one another, the sharp *e, i*, and consonants of the same organ, *b, p, d, t*, &c. diphthongs, triphthongs, in like manner as it was at their turn, to soften the Pæno-celtic harshness, render their musical numbers more melodious. Besides other liberties, by contracting at will, dividing diphthongs, and triphthongs, and adding more syllables, by aspirated consonants, *causa*, to fill up the exigence of verse; by the Irish language appeared unattainable to the natives even. It was, however, very advantageous to the Poet, and pleasing to the ear. This reform was, it proved injurious to the natural construction of the Irish tongue; except to those who understood the idioms, phraseology, and use of the asper, and quiescent, or, apparent letters, &c. Add to this, the abject and unmanly submission of some, and mean complaisance of others, who, upon surrendering their old and venerable religion, added to that sacrifice the forfeiture of ancient, noble surnames: as if the noble antiquity of their names were incompatible with the religion of their young religion: and, that as long as the radical characteristic of the Milesian figure, or so-keltic, or Phœnician feature stood on their metamorphosed, political complexion, they

be reckoned good profelytes. But for us, who
 and the *pondus et æstus diei*—the toil and heat of
 : long day—

Since we have nothing but the naked name,
 And th' ancient faith, that can distinction claim ;
 Whilst we keep this, why not the other hold ?
 It's no disgrace that both are vastly old.
 The fleeting glories of this world's a blast ;
 The last the first becomes, the first the last.
 This is the fate of all succeeding times,
 Of private sects, of kingdoms, nations, climes.
 Each race in vogue the race cashier'd contemn ;
 These, t' other, with primeval right condemn.
 One with the kernel in possession swells ;
 With titles t' other, jingling th' empty shells.
 Since these amuse, who should the pastime grudge,
 That we should for the empty oyster drudge.
 The protoparent jenn, and th' orient shore,
 However distant from the flock explore.

Saint Coyle*, or Cole, Cille, for so he is en-
 d, as S. Collum Cille was, on account of the
 great

* Hanmer, the English Historian, pretends, that S.
 yle, or Cole, was born in England, and of Eng-
 h extraction. Whether he erred from misinforma-
 n, or presumption, to rob the Irish nation of this
 at patriarch, and illustrious ornament, I will not
 deter-

bot of Beancoir, called, corruptly, Bang

Lucis Lochlin ; at length fell into the hands, was condemned to death, and be Martiola, &c. See, Butler's Lives of S 12, p. 63.

Saint *Helena*, in the old Ibero-celtic which signifies fair and beautiful, the first empress, and foundress of the Holy Church, Saviour, was sister to S. Lucius, and the daughter of King Coyle. She was married to Constantius Chlorus, in England, at her father's palace, called Ceol-caetre, now Colchester. Her celebrated husband Constantius, was Caesar in England: he was favourable to the Christians, and kept them about his person; though he was a professed one himself. The happy issue of his marriage with S. Helena, was Constantine the Great, who was born at Colchester. His grand-father, King Coile, his royal palace. His mother-in-law, S. Lucius, was the first prince, that stamped the figure of the holy cross on any coin, or money, immediately after the phew, Constantine's glorious victory over the tyrant's vast legions, in the year 312 victory was owing to his setting up, by divination, the holy banner of the Cross, in the old Pagan standard, called the Lal

The most eminent founders of the monastic order in
Europe.

reflects honor on the Milesian Irish race, even at
this distant period, that the first Christian King in
Europe, the first Christian Empress, and the first
Christian Emperor of the world, were of the same
stock. *Quæ regio interris, nostri non plena laboris.*

What region can in all the world be found,

Which did not with Milesian trumpets sound?

What race on earth so long a series could

Trace up of pure uninterrupted blood?

From Japhet sprung th' illustrious race, and came

To Spain from Scythia, Scots their Scutic name.

From Phœnius, Fein, Gael, from Gallicia, know

From Miles, last Milesians just'y flow.

This antient line of kings renown'd heroes,

The royal Stewarts* did, at length enclose.

* Robert Steward, or Stuart, first King of that
name in Scotland, A. D. 1370, was lineally de-
scended from Feargus the second King of Albany, or
Scotland, and brother to Loarn, the first king of the
Irish Dalriada in Albany, sons of Eirc, son of Ea-
chaidh, &c. the posterity of Carbre Riada; (i. e.
Long-handed) Loarn was the First King of Albany;
Feargus, his brother, the Second; Dowargard, son
to Feargus, the Third; Coyle, the Fourth; Gau-
ran, Coyle's brother, the Fifth, &c. as may be seen
more at large in the notes on S. Collum Cille's Life.

. Doctor:

Europe. He was born, A. D. 516, of nobl

Doctor Keating fixes the birth of our Saint i
 reign of Mortagh, son of Mureadhach, from v
 the Murrays son of Nial, the Champion of
 Nine Hostages : which differs but little from the
 authentic accounts of his birth time. In the b
 ning of Mortough's reign, the celebrated S. Ki
 in Irish Ciaran, was born ; who, though his fathe
 a *Sior*, that is, a carpenter in English, he was
 descended, of the posterity of *Ir*, son of Milesius,
 of Spain ; from this *Sior*, Kiaran's father, cam
Mic a Tsiors, in Scotland called Mac Kintires, in
 lish called Carpenters, and Wrights, which is
 translation of the noble Irish name. About this
 died S. Cainach Achabo, a most godly man, desc
 ed from Feargus, the son of Riogh, of the
 stock of *Ir*, son of Milesius, King of Spain. C
 la Comhoil, vulgo Coyle, secretary, and antiqu
 to Maolseachlin, King of Ireland, his Poem w
 be a valuable monument of antiquity on this oc
 on, and many others, but it is not legible ; and
 few we have of such, we have as few, that
 make use of them. If Providence, had not se
 gentleman unto us from England, a Colonel V
 cy, to teach us our own mother language in Irel
 and a Charles O'Connor, Esq; at home, with
 patriotic, spirited gentlemen of the celebrated
 tiquarian Society of Dublin. The republic of

parents, at Dalnariodh, in the county of Down, (in
Irish

ters had not for ever lost many interesting discoveries, and invaluable monuments of antiquity, which these learned patriots are revolving the archives of the world, and digging deep in the bowels of the earth, to retrieve and justify the long injured character, I may say, the memory of one of the most ancient nations of renown, bravest, and most generous upon earth, from the false aspersions of prejudiced historiographers; from the gangrene of malice, encrusted rust of time, and solemn sepulchre of oblivion; which reflects infinite honor and merit on these benefactors to mankind, and renders the Irish nation acknowledged debtors unto them for ever. Nor should the candour of the Rev. Dr. Crawford, in his Essay upon the History of Ireland, come behind for a compliment from the native Irish. It was in this golden age, for shining examples of heroic virtue and piety, the great ornament of both, S. Collum Cille was born; I mean the reign of Mor-tagh; he was the son of Peidhlin, son of Feargus, son of Connal Gulban, son of Neal, the Hero of the Nine Hostages; his mother was Eithne, daughter of D'ma, King of Leinster, &c. his grand-mother, on the father's side, was Earca, daughter to Loarn, son of Eirc, first king of the Irish Dalriada family in Albany, or Scotland. This princess, the Saint's grand-mother, was successively married to the two

Vol. I. H cousin-

Irish *Dun*, which signifies an eminence of low a

es

cousin germans, viz. to Feargus Cionfhada, son Connal Gulban, and after his demise, to Mureadhu a quo the noble family of the Murrays. son of Eog About this time, died the great S. Bridget, of K dare in Ir. Cill-dare; Cill, a church, and Dair bank of oaks. She was the blessed daughter Duthaigh, Potius, *Dubhthaigh*, from whom the tient, and noble family of that name, now call Duffys, and not improperly, son of Drimne, for Breasal, son of Conla, son of Art, from whom Harts; son of Art, son of Carbre Niadh, son Cormac, son of Aongus more, now called Magin son of Eathach, Fion, Fuathnoirt, son of Feid midh, Reachumhar, i. e. Legislator, son of Tua Teachumhar, from whom the noble family of Tools, though very corruptly, in Irish called C Tuathail. Some very good judges make this surname or agnomen, *Teachumhar*, in English the *Welfare*. Keating calls it *Prosperous*. The metaphor is taken from the flourishing spring, or vegetation of plants, or corn, which is a joyful object to the heart of man, after passing through the severe bleak Winter, so was Tuathail, at his arrival in his native country, after his long exile, to his long oppressed subjects, and his sorrowful, hitherto, his groaning for twenty five years under the tyrannical usurpers of his crown, and murderers of his

far

easy ascent; also, a dwelling, or town) in the province

family. The same agnomen, or title, *Teachtmhar*, may be taken from the uncontrollable impetuosity of the sea at spring tyde. For *Teachtmarra*, is a compound, that plainly signifies the *coming tide*. The allegory, in this light, is not even admissible, but exceedingly beautiful, in its allusion and application. The word *Tuathal*, in its natural sense, signifies the left side; a left-handed man is called *Tuathallach*, in old Irish; and the North is called *Tasinh*, *Tuath*, or *Tuathal*, as being opposite to the South, called *Tasinh Deas* in Irish, in English the right side. Wherefore, this prince, probably, was called *Tuathal*, as a compliment to the people of North Britain, especially the Ultonian, noble family of the Dalriada, from the great protection, and powerful assistance he received from them in his state of exile, and at his happy restoration to his father's crown in Ireland; for his mother, with him in her womb, providentially escaped from the common massacre, and the downright murder of the rest of the royal family, nobles, &c. by the bloody hands of the Plebians, called the Attacars, from *Aichach Tuathla*. She fled to her friends in Scotland, and lived there until Providence, twenty five years after, restored young *Tuathal* to his hereditary right. The reason why so many names amongst us, which are of real Irish extraction, yet hardly or never mentioned in history, except very pass-
 H 2 singly,

vince of Ulster. The Saint was the chief of the illustrious

singly, or when the seanchies, or annalists, could not avoid it, is, the posterity of these, even, who were in the above plebeian, murdering insurrection against the royal family and the nobility, became justly so odious and ex-crable, that the antiquarians avoided making mention of them: Such was the predicament of *Aresstratus*, who, in Alexander the Great his time, burned Diana's great Temple at Ephesus, with the wanton view to rescue his insignificant name from obscurity, to be spoken of in history. But enough of this.—— This holy virgin, whose genealogy I gave, (S. Bridget) lived to the age of eighty-seven; according to other accounts, seventy years; which may be seen at large, in the Chronicle of Irish Saints. Which begins, *Naomh Seanchus Naomh, Insi Fail*, i. e. the Holy Genealogy of the Saints of Ireland. *Inis Fail*, is the Island of Ireland. It was called Tail, from Liag Fail; Liag, is a flat stone, and *Fail*, is the Irish for fate, or destiny. It is said, the predecessors of the Milesian Irish race, who were called Tuatha De Danan, brought this *Liag Fail* into Ireland, upon which the Kings of Ireland were inaugurated. And that the same stone had been sent over to the Irish Dalriada, in Scotland, for the same purpose: which stone, it is said, remains now in the curious Abbey of Westminster, in London. London is an Irish compound of *Long*, a ship, and *Dun*, a town.

ous family, called the Dal-na-riodh. Dal signifies
descent

town. *As if you would say, Dun na Luig, in Irish.* Ship-Town, or Quay, in England. There was not a principal family, or district in Ireland, like all the Catholic countries in the world, but had, besides their general veneration for all saints, a particular attachment to certain favourite saints, especially those of their respective kindred and cantreds. The noble families of the Clan Tuathail, now corruptly called Tools, and the Byrns, now called Burns, invoked S. Caomhghin of Glendalough; the most illustrious Clana Neil called upon S. Collum Cille; the noble family of the Dailnariogh upon S. Coyle Cille, &c. the diocese of Raphoe, invoked S. Eunan; of which he was the first bishop, and patron. It was in the reign of Hugh, son of Aimerach, King of Ireland, that Colman Rimigh defeated the royal army, at the memorable battle of *Sieamhna*. About the same time, Fiacha, the son of Diaman, the above mentioned favourite of S. Coyle, gave his adversary, Fiacha Baodan, a final overthrow. And soon after Connall, the son of *Suibhne*, now corruptly called M'Swire, but justly M'Swiney, beat the three generals, called each Hugh, viz. Hugh Slaine, Hugh *Suilhe*, and Hugh Roinn, King of O'Faile, all in one day, at *Eruighin da Choga*, i. e. at the battle of the Two Provinces. In compliance to my good friends, the *Mic Suibhnes*, I will quote

descent by blood. He was educated under the happy
tutition

the old poet's euloge, on the occasion. Turned thus
into English :

The valiant Connall, son of Suibhne Meann, .

With his victorious and intrepid clan,

Three battles with as many Hugoes fought,

And from each battle signal glory brought.

Suibhne Meann seized on the government, and
reigned thirteen years : he was the son of Fiachra,
son of Feariadhach, son of Mortagh, son of Muir-
readhach, son of Eogan, son of Nial, the Hero of
the Nine Hostages. He was slain by Connall Claon,
son of Skaithleathan. The word *Claon*, is in Eng-
lish, unjust, or partial. About this time, died S.
Caomhin, of Glendalach, aged one hundred and
twenty years, and S. Adamhin.

Some of the noble posterity of Suibhne Meann,
were, in latter times proprietors of large districts, in
the county of Donegal, called Fanit, in Irish *Fas-
nuid*, Doe, in Irish *Fuatha* and *Tier Bhaine*. The
word *Fasnuid*, signifies, under fog. This place was
distinguished for hospitality, and so was the entire
county, as the antient poets testify ; but we know it
from experience.

Raimhra seile Faonuid,

Fairche Fíleá bh Éiríonn :

Grian na magh, an Míonfhonn,

Anamh gíal, gan díodíonn.

Hospitious

tuition of the great Saint and Bishop, called Fientan,
in

Hospitious Fanid, like Parnassus, long
The Muses' darling, and primeval song.
Bright Eden of all other Cantreds, where
Distress finds consort, and affliction care.

The following quartans were composed by the
great O'Connor of Sligo:

Ma fear a roimh le Fanid,
D' casbheidh Dana, no coimhne:
Riam, do dhoin, no 'reigin,
Nir fear an fheile le Cian 'fhuilbhue.

If Fanid lost her long acquir'd fame,
For want of song, Mac Swiney's gen'rous name
Have not, 'am sure, depriv'd their consequence,
Nor lost their fav'rite gift, benevolence.

Saint Meadog is patron of this celebrated peninsula, called Fanid. The name of this parish is Clondavodog, but properly *Cluin ui Mhidog*. *Cluin* signifies deception: and it is from this idea, that certain select tracts of land, commonly the most fertile soil, being kept for meadow, or other uses, from cattle or common pasturage, were called *Cluin*, from deceiving the cattle, which are let into it, when the crop is cut down, and carried away. The great St. Malachy, (Archbishop of Armagh, &c.) a high plain or field, was called at his baptism *Meol Maudog*. *O'Morgoir-Meal*, signifies, bald pate, or tonsured. It was a pious custom among the old Irish, to devote some of their children, at the Laver, or Font

in his college and monastery of Cluain Aidhnach, at the
foot

of Baptism, to the patronage of some favourite great Saint, and in imitation of the clerical tonsure, or cutting the hair of the head, as a preparative disposition for holy orders, to cut a lock of their hair, as a token, that they bestowed them on the church, if it should be agreeable to the divine vocation. Thus were many called Maol Maodog, i. e. tonsured, under the protection of S. Maodog ; Maol Muire, under the tutelage of the blessed Virgin Mary ; Maol Collum, to S. Collum Cille ; Maol Brighde, to S. Briget ; and Maol Coel, to S. Coyle. Others pre-

fixed *Giolla*, as *Giolla De*, *Giolla Criost*, *Giolla Padruic*, *Giolla Brighide*, *Giolla Coil*, &c. That is, the servant of God, the servant of Christ, &c. *Maol*, also, signifies a servant, in the old Irish ; and in the Hebrew even. S. Maodog was the first Bishop of Ferns. We read, that Constantine Pogonatus, son of Constant the second emperor, sent locks of his two sons' hair, Justinian and Heraclius, unto the holy Pope Benedict II. as a religious token of their adoption. Domhnal, a quo the illustrious family of the O'Donnells, succeeded to the aforesaid reign. He was the son of Ainnkerach, King of Ireland, and blessed by Collum Kille, at the great convention of Drinseat. He reigned thirteen years, and defeated Connall Ciaon, at the battle of Drincutherne. In this reign died S. Fiontan, known by the agnomen

f the Bladmagh Hills, in the Queen's County :
 which learned and pious nursery, he came one
 : most accomplished masters in all Europe. He
 and founded, about the year 550, the celebrated
 of Beanchoir, in the County of Down, which
 the greatest, most famous, and numerous
 land. It consisted, at once, of no less than
 thousand monks, from which swarmed many
 famous monasteries in Ireland, England, and
 ind. The great Collum ban, latinized Collum-
 , the literal translation of which is, the White
 n, was one of S. Coyie's pupils, who, full wor-
 f his holy master, propagated his institute in
 e and Italy. This celebrated house of Bangor,
 led now, was ransacked and destroyed by the
 Danes, whose sacrilegious hands massacred
 nine hundred monks in one day: from which time
 in ruins, till the great Saint Malachy, Archbi-
 of Armagh, restored it. Our Saint, a few years
 he had built this great gymnasia, or college of
 choir, in the County of Down. (Beanchoir signi-
white choir, or rather blessed choir: yet Doc-
 tor

Muna, SS. Mochua, and Molaise, bishops of
 ghlin.

: was in the same reign *Raghlach*, a quo the no-
 family of the O'Reilys, the son of Uadnach,
 , reigned over the province of Connaught twen-
 re years, was killed by Maolbride, the son of
 thlachan.

tor Keating gives a different construction.) He founded another large monastery in Wales, and called Bangor; which was the greatest in Great Britain, not excepting Glassteinbury; even which last was built by an Irishman, called *Glaisne*, and gave to the same house. *Glas* in English is green; *Glaisne*, one of a greenish complexion; a proper name among the Irish; especially the noble family of the McMahons, descended from Calla da Chras were also the Maguires, O'Kelly, O'Mahon and O'Hanlon. Dr. Keating says, that S. Columba of Beancoir, was the mother of all the monasteries in Europe; and Camden asserts, it was the first that instituted the monastic order in Ireland; but this assertion appears to be ill grounded. It is, however, beyond doubt, that he was greatest, or at least one of the greatest founders, illustrious patriarchs of the ascetic life and institution; and that no other bred so many great. He built an hundred monasteries; and had, as living and others relate, forty thousand ecclesiastics once under his jurisdiction, in all the filiation of Bangor. We are to wonder the less at this number, however great, whilst we listen to the unquestionable authority of venerable Bede, Hist. 1. 2. c. 2. where he relates, that when Ethelfrid, King of the North English, who were then Pagans, gave the Britons a dreadful overthrow, near Caer-legic

* Caer is a contraction of Cathair, in English

er, and on seeing the monks of Bangor pray-
distance, he cried out, after the victory, "If
ray against us, they fight against us, by their
imprecations." And rushing upon them
army, slew twelve hundred; for, according
nce of Worcester, two thousand two hun-
them. For, so numerous was this mona-
at, being divided into seven companies, un-
many superiors, each division consisted of
an three hundred monks; and whilst some
work, others were at prayer. The above
was predicted by S. Augustine, B. and C.
offle of the English, long before he died.
erable Bede. Item, Wharton *Anglia Sacra*,
T. i. &c.

character of our illustrious Saint, and great
of his power is celebrated by Mac Egan.
ork is called, in Irish, *Leabhar ruadh na h-Éire*
that is, the Red Book of Mac Egan, a good
the authenticity of which, is confirmed by
y Father S. Bernard, in the life of S. Mala-
there he speaks of an holy and eminent dis-
S. Goyle's, whose name was Ruadhan; the
Saint

Carthago-*Legion*; populous. In mode-*na* Irish,
na Sluadh, or La'gion, a broad weapon,
them people used to fight with.

Saint calls him Ruanus, who had been great master on a foreign mission, &c. and sets, that S. Coyle founded an hundred m and makes particular mention of his def Saint, says he, was of the posterity of Ir the O'Friels; son of Connal Cearnach, O'Kearnys; son of Amberghin, &c. of an and illustrious tribe, called the Clana E now called, in Irish Mac Rory, in English descended from Ir, son of Milefius, King Which sketch of the Saint's genealogy is related by the chronicle of the Saints, on the following lines:

The most religious Coyle of Bangor, a
Our annals tell, the son of Seadhna wa
From gen'rous Eocha'du, King of Dain
Son of Conla, Caolbha †, Cuin, Baith
Of Eocha'd, Cobhna, and of Luigheach
Of Feidhlim, Cas, Fiach, Engus, Gabi
Of Feargus, Foghla, Tiobruidh Tirea
Of Breasal, Furb, Mail Rochruidh, and
To valiant Ir, the noble offspring trace
Son of Milefius: this is Comhoils race.

* Pronounced Dalnaree.

† Caolbha was King of Ireland, A. D.

after, and on seeing the monks of Bangor pray-
 a distance, he cried out, after the victory, "If
 pray against us, they fight against us, by their
 le imprecations." And rushing upon them
 is army, slew twelve hundred; or, according
 sence of Worcester, two thousand two hun-
 f them. For, so numerous was this mona-
 that being divided into seven companies, un-
 many superiors, each division consisted of
 han three hundred monks; and whilst some
 it work, others were at prayer. The above
 re was predicted by S. Augustine, B. and C.
 possle of the English, long before he died.
 nerable Bede. Item, Wharton *Anglia Sacra*,
 , T. 1. &c.

: character of our illustrious Saint, and great
 of his power is celebrated by Mac Egan.
 work is called, in Irish, *Leabhar ruadh mhic*
 ; that is, the Red Book of Mac Egan, a good
 ; the authenticity of which, is confirmed by
 oly Father S. Bernard, in the life of S. Mala-
 where he speaks of an holy and eminent dis-
 of S. Coyle's, whose name was Ruadhan; the
 Saint

Carthago-*Legion*; populous. In modern Irish,
 na Sluadh, or Laigion, a broad weapon,
 them people used to fight with.

7 S. Bernard, the Holy Father, in the Life of
 S. Malachy, Archbishop of Armagh, and
 of all Ireland, are profuse in their panegyric
 the merits of our Saint. Usher says, S. Co
 the same person with S. Congellus. After
 had built his great monastery, called after
 Bearchoir, corruptly Banger, he returned
 Ireland, and erected another famous monastery
 after his own name, Cill, or Kill Comghail
 is called since, Sayn Kyle ; which place is
 to the Arch-bishoprick of Dublin, where the
 worthy Doctor Carpenter, one of the desc
 of the noble posterity of Ir, son of Milesius
 of Spain, is actually titular Arch-bishop
 annals relate, that two Irish princes, cal
 achadh, the son of Baodan, and Fiachadh,
 Diamon, (now called Diamond,) being con
 at the points with one another, fought many
 notwithstanding the charitable interference
 Cogle Cille, for so he was styled, on account
 vast number of cilles, or monasteries he built
 achadh Diaman, who appears to have fought
 defensive, came off always victorious ; owing
 said, to the prayers of this Saint, who intereste
 self for the innocent party, when he could not
 the aggressor to a better understanding. The
 unate Fiachadh Baodan, gauled with so many
 fortunes, had recourse to the Saint, implorin
 protection and favour ; adding, that he was n
 convinced of his own ill success, more from th
 ers of the Saint, than from the arms of his A

e Saint expostulated the case with him, and
 n, whether he would chuse to be defeated,
 lose his life in battle, and be eternally hap-
 piter, or to come off victorious, and be for-
 rable in the world to come. The vain glo-
 nce replied, that he would leave his future
 s to Providence; but of all things, he would
 overcome his enemies in battle; ~~that~~ being
 thing that could most gratify his mind, which
 immortalize his memory. This answer was
 agreeable to the charitable feelings of the
 ho lamented the abandoned prince's wicked-
 n. The Saint put the same question to Fi-
 dianian; but he had the grace to make the
 choice; for he did not hesitate to declare,
 would prefer his everlasting happiness to all
 urs and emulations of this world; together
 e poor sacrifices of his life even. The Saint
 t moment took him under his protection and
 are; and, like another Moses, prayed whilst
 r was obliged to fight, and with success,
 had absolutely subdued his implacable ene-
 because he wisely chose the better part, he
 both, like Solomon. The most popular
 signified Saints in Ireland, after the great
 ck, the Apostle of the nation, were S. Colum-
 ba, S. Bridget, S. Cloy's Kille, S. Tighinan,
 once, S. Ciaran Carra, S. Eilias of Inish,
 iaints of the first class, along with the noble
 and provinces attached unto them, we call
 l by the good poet, Aengus Ceile De, the
 author

author of *Plastar na Rann*, i. e. the Psalter of Poems,
out of which the following translation :

The illustrious tribe, the Clana Neil, were still
The zealous votaries of *Collum Kille* ;
To Florence, Ulster ; and the noble clan,
The Dalnaree, to *Coyle's* protection ran ;
O'er Leinster did good *Brigida* preside ;
And Munster on their fav'rite *Albus* cried ;
The great O'Briens invok'd Saint *Seadhna's* aid ;
The O'Mhurs in *Fionan's* name to Heaven pray'd ;
Gobnuit was McDermot's powerful friend ;
Saint *Moling* did the Cavanachs attend ;
The Feois and Bvins St. Cacamghin's aid implor'd ;
Raphoe one God in Eunan's name ador'd . . .

These saints, however great, when we compare
With glorious Patrick, far inferior are :
That most heroic soul, the most sublime,
The first in merit, as the first in time.

Our illustrious Saint, not only by his noble descent,
but infinitely more brilliant by his heroic virtues, is
not to be confounded with other saints of the same
name ; with *S. Coyle*, who accompanied *S. Collum*
Cille into Scotland, or with *Coyle*, the holy and learned
Abbot of *D'fert Diarmaida*, in Munster, who was
special theologian, and confessor to the holy *Cormac*
O'Cullinan, King and Archbishop of Munster ; and
who received the last confessions of that royal pre-
late, on the eve of the fatal battle of *Beallach*
Mughna,

Mughna's fields, as antient records tell,
at Cormac, Feimhin, Colman, Ceallagh fell.
thousand troops of signal courage lay
sign'd to death, on that lamented day.

s life Saint Coyle resign'd the tenth of May,
year six hundred, as our annals say,
fifty years the schools of Bangor kept,
in the Lord, at th' age of ninety, slept,
h age and virtue bleis'd ; a model he
perfect life, faith, hope, and charity.

322
44

1

2

Collectanea Sacra;
O R,
PIOUS MISCELLANY.

BOOK II.

TO HIS GRACE,
RICHARD O'REILLY,
T. A. B. OF ARMAGH, AND T. P. OF
ALL IRELAND.

SUPER RUDERIBUS VETERIS ECCLESIAE.

Ardmacha, Julij, 1783.

AWAKE, Armagh, long doth thy genius sleep,
Whilst men and angels o'er thy ruins weep.
Say, what pull'd down thine awful temples?
Or shall no phoenix from thine ashes grow?
What Savage, Goth, Turk, sacrilegious hand
Despoil'd the face of this once holy land?
Whence came the thunder, whence the clouds of ire,
With lavas teeming of devouring fire?

To punish man thus came the stingful gnat,
 The locust, harpie, and amphibious rat ;
 Disease, grim death, disaster, carnage dire,
 The brood of Sin, for Sin must be their fire.
 Fraught with destruction sure the caule must be,
 Which blasted thus Saint Patrick's glorious see.
 Th' exalted tow'rs of fam'd Emania * wreck'd,
 The sacred Bethel † of Ierne sack'd.
 That house was not the work of man alone,
 As the angel spoke, Saint Patrick laid the stone.
 A seraph was the leading architect ;
 For Heaven did then the hand of man direct.
 Near *Eamhain*, thus, the seat of princes known,
 Erected was this more illustrious throne,
 Subject to none beneath the sun to be,
 Except the Roman apostolic see.

To

* Emania, in Irish Eamhain, a place once celebrated ; it is situate in the County of Down, not far distant from Ardmagh, the royal seat of King *Daire*, latinised Darius. There were three royal palaces in Uster, *Teamhair* was the first, now corruptly called Tara ; *Eamhain*, or *Emania*, and *Oilluck*, near London-Derry, were the other two.

† Bethel signifies a house of bread. It is an Irish word, compos'd of *Beth*, which signifies food, life, and spirit ; it bears the same sense in Hebrew ; and *Hai*, a house ; whence we say, hall, in English. Besides *Beth all*, or All-Beth, signify the Almighty Being, or Spirit.

which converted nations flock'd around ;
 For * mark'd, King Darius gave the ground.
 In procession, mixt amongst the poor,
 usin', instead of sceptre, bore.
 s did great Aongus, King of Munster, meet
 bend his royal knees at Patrick's feet,
 n Declan, Albus, Ibarus, Keiran,
 'd and receiv'd their metropolitan.
 Paraclete influ'd the hearts of men ;
 these were holy, like their pastors, then :
 clergy's zeal, celestial gifts inspir'd,
 mission ripen'd, and the church immur'd.
 heaven precrib'd, the priest gave out the laws,
 every one maintain'd the common cause.
 action strain'd the sacred nerves of peace,
 vain ambition in the church took place.
 riant did the blessed field appear,
 Sampson's tows were imported here.
 priest was humble, by example led ;
 bishops then liv'd as the gospel said.
 people stood in reverential awe ;
 wonder, kings espous'd the Christian law.

I 3

'Twas

* Saint Patrick's guardian angel, whose name was
 for, by whom the Saint was led by the hand in all
 great undertakings ; it was by this angel's direc-
 ns the Saint erected his metropolitanic see in Ard-
 igh, and celebrated college, which consisted in
 ne of seven thousand students at once, and upwards,
 sive of professors, masters, &c.

'Twas not for gold the faithful shepherd wrought,
 Virtue deny'd what merit justly sought.
 To feed the flock was then the pastor's care;
 The mode is now to starve and pluck them bare.
 To watch and pray and keep the wolves at bay,
 Was then the task of ev'ry rising day;
 And by th' oblation of the living bread,
 Repair the soul of man, relieve the dead;
 T' embalm the weeping wounds of wretchedness,
 And smoothe the wrinkled aspect of distress;
 To preach the word, and by example draw,
 (For that points out, and this fulfils the law)
 To cloath the naked and caress the poor,
 And bear the crucifix from door to door.
 For this were glebes, gorts, towns, and termunland
 Committed to the faithful pastor's hands.
 The shepherd's house was in that golden age
 The orphan's refuge, and the pilgrim's stage.
 Each temple was with princely grants endow'd,
 And pious schools in ev'ry cure allow'd.
 O! tell it Fiech, * Evinius, and Benign,
 For you were privy to the work divine;
 Tell it, Collumban, Collumb, Rhumold, Coyle,
 Who blest'd the Italian, British, Gallic soil.

Say

* Fiech was poet laureat to King Laoghre. C
 Lagarius, who were converted by S. Patrick. Fiech
 was the first bishop of Sleibhteighe; he wrote
 hymn on the life of S. Patrick, which I will write in
 the course of these papers.

Say, Melachy, whom Ibar Ceallach * taught,
What rueful cause such dreadful evils brought ?
Ah ! sad am I, th' effect of sin to see,
On that once glorious university ;
Where angels stood to human sight confess'd,
Saints prov'd by miracles what they profess'd ;
Where sacred letters, lib'ral arts refin'd,
Divine and moral acquisitions shin'd ;
Where ev'ry virtue under Heaven combin'd
To improve the soul, and edify the mind ;
Where all at once seven thousand students stood,
'Till the fierce Dane, enrag'd for Christian blood,
The hallow'd halls of that Gymnasia wreck'd,
Betray'd, enslav'd, burn'd, murder'd, and ransack'd ;
And what the Pagan left then unannoy'd,
As fierce a hive of Christians destroy'd.
O ! sad memorial, shrink, my soul, within,
The cause bewail, the woful cause was sin.

* Imhar Ceallach, now Kelly.

GENEALOGY

OF THE

NOBLE HOUSE OF O'REILY.

RAGHLEIDH, a quo the O'Reilys.

Uadhach, { Keallach, i. e. Killy, was the son
of Raghlaich; he reigned seven
years in Connaught. } **Son of**

Aodh, i. e. Hugh, a quo, O'Flynn: Flynn, rather

Eochaidh Tiormcharna, { descended from Flan, or
Fionn the son of Seach-
lin, son of Domhnall,
&c. a noble descent of
kings and princes. }

Son of { From whose son Feargna descended; also a new
issue called after their great ancestor above
mentioned. Reilys, also the O'Rourks, the
O'Donelans, Mac Tighernans, now called,
Mac Kiernans. O'Flagherty, King of **Iar,**
Connaught, and other noble families. }

Mureadhach, Mail, a quo, the O'Murrays,

Eogan Sreilbh,

Duagh Gailach. } **Son of**

Bryan, from whom sprung O'Maly, Mac Breannan,

O'Hartidh, O'Cruidhlaach, called Cravilly,

Mac Oeriochtaigh, O'Fionagan, O'Haluir **ain,**

O'Muirghesa, Mac A Bhraideidh, now **Bracllys,**

O'Garbhfhia, i. e. Garry, O'Flanagan, O'Fionn,

O'Demhl **cin,**

Domhleín, now Dowling, Mac Aodh, now
Hughes, O'Breísán, &c.

h Moighmeodhin,

hach Tíreach

Seibhtine,

Seifeachar,

} Son of

Uífada,

fhí,

leathach, i. e. Contibellís.

leidh Reachtmhar, i. e. Legislator.

Teachtmhar, who providentially escaped
the flight of his royal mother, the massacre of
the Scots, &c. vide, Vit. S. Columba.

Fionola,

ach Fion,

han Niadhna,

abhdhearg,

Ttri Búeamhna,

Feidhlioch,

} Son of

na,

Quadh,

in Eamhna,

ta,

uire,

ighnach,

Tuirmach Teamhrach,

Talhlathar,

aisfhíachach,

Conla

Conla Cruadhchealgach,
Taran Gleofathach,
Meilge Molbthach,
Cabthaig Caolbhreag,
Ugaine More,
Duach Laighrach,
Feacha Tolgrach,
Mureadhoich Bolgrach,
Simun Breac,
Aodhan Glas,
Nuadha Fionfoil,
Gialiha,
Ciliolla Olchaoin,
Siorna Siaghlach,
Dein Rotheachtaigh,
Maoin,
Aongus Olmhuchaidh,
Fiacha Labhrine,

Siniorghuil,
Eanbhotha,
Tiaghernmas,
Follain,
Eithrial,
Trial Faidh,
Eirimhan, i e. Heremon,
Mileidh Easpaine, King of *Spain*,
Bille,
Bratha
Deagatha,
Bratha,

Dea

Deagatha,
 Alloid,
 Nuaghath,
 Neannual,
 Faebhar-Glas,
 Eibher Glun-Fion,

} Son of

Lámhfhion,
 Adnamoin,
 Tait,
 O'Gamain,
 Beagamhuin,
 Eibher Scuit *,

} Son of

Sru,

Easru,

Gaidhil,

Nial,

Feniufa Farfaidh, King of Scythia,

Baathe,

Magog,

Japhet,

Noah, &c.

Vive, vale, si quid novisti rectius istis Candidus imperti: sinon his utere mecum.

* Or Scot, from whom the Irish are called, Cineal Scuit, i. e. the descendants of Scot. Ireland called Scotia Major, and Albania called Scotia Minor, or Scotland, from Albanus.

ON THE
JOYS OF ETERNAL,
AND THE
PILGRIMAGE OF TEMPORAL LIFE.

O! Blissful mansions of eternal light,
Void of th' alternative of fable night;
Perennial sunshine, unaffected by
The various influence of earth, or sky;
Supreme effulgence of immortal day,
'Thro' this bleak vale illuminate the way.
Ere death may close this twilight interfere,
The gloom dispel which clouds my atmosphere.

O! could the world one gleam anticipate,
One spark divine of that angelic state,
It's glories wou'd, and pageant pomps expire,
To darkness turn, and into nought retire;
It's dazzling light, nay thrones and treasures, grow
Mere dismal scenes of complicated woe.

When shall the blest'd Jerusalem descend,
And plastic frame of this creation end?
When will the Judge of heav'n and earth display
The glorious triumph of that endless day?
These fetters, Lord, these gauling yokes release,
And grant the suffering soul a writ of peace,

Eternal

Eternal doom, death, judgment, heav'n and hell,
By turns embazon'd on my canvass dwell.
These awful ends roll in my pensive breast,
Surround my couch, and haunt my broken rest.
Death in idea stares before mine eye ;
'Am sick of life, but unprepar'd to die.
For that I wish to drag my chain a while,
And hug the bondage of my poor exile.
Thus to his oar condemn'd, the slave complies,
The convict must, or else the culprit dies.
Then dost my heav'nly Judge to mercy lain,
Convert th' eternal to a temp'ral pain.
The greater, then forgive, my gracious God,
And let me kneel, content to kiss the rod.
But for the burden fit my feeble back,
Who bore the torment of the Jewish rack.
Thy will be done ; in Adam cast am I,
And for my sins a thousand times to die.
An alms I crave, as one of Adam's race,
Of thine indulgence, and relieving grace.
Forgiv'ness David, Peter mercy found,
And Mary's tears with wreaths of glory crown'd.
Thy darling attribute is mercy, Lord,
For ever be thine holy name ador'd.

TO W—— H——.

IN vain doth man seek pleasure here below,
Where scarce one scene is free from seeds of woe ;
Where innocence, alas ! may lose her way,
And the best heart, without intention, stray.
Where social virtues, moral, nay, divine,
May fall from rectitude, without design ;
Where friendship of the purest kind may rave,
Her master, object, and herself deceive,
A Contrast this,——to some, but none to you,
Who can in ev'ry light the problem view ;
The wounded soul thro' Nature's glass explore ;
The cause investigate, the wound deplore ;
Affection from affected form descry,
Reclaim th' erroneous, sophist rectify ;
True genius from conceited wit divide ;
The muse direct, the painter's pencil guide.
By Nature fram'd, by Providence design'd
To gain the heart, and cultivate the mind.
Just to the merits of the world ; alone
Unmindful, and unconscious of your own.
Your generous heart may nothing disconsole,
Bless'd in the treasures of your princely soul.
Thus shall I pray : thou dost the same for me :
That collect shall enrich my liturgy.
Farewell, my friend, friend to my life, adieu :
May Heav'n protect, guard, guide, and comfort you.

A POEM

A P O E M

O N

V I R G I N I T Y.

O THE NUNS OF DROGHEDA.

HAIL! hallow'd font, receptacle of grace,
angelic empress of the human race;
immortal gem, spark of eternal joy,
celestial incense, void of all alloy;
perpetual lamp, with oil from Heav'n distill'd.
With ev'ry grace, heroic virtue fill'd.
Thou, brightest ornament, from Heav'n descend,
our lives adorn, our feeble hearts amend.
Pure offspring of seraphic love, diffuse
our precious odours, soul-refreshing dews.
Thy form with grace th' eternal word array'd,
and in thy bosom was incarnate made.

Hence flows thine honour, virgins; hence your
pride;
Christ is your spouse, each sacred maid his bride.
Where doth your love, meek maids of Sion, sleep?
Or does he see his love-sick virgins weep?
Yes; he regards your craving, furrow'd eyes,
Your anthems hear, your heart-felt heav'nly sighs.
Where

Where doth the darling of your wishes stay?
Come, Gabriel, and direct the virgins' way.
Waft up their hymns to Heav'n, Arch-angel, tell
Their breasts with zeal and contemplation swell.
What fragrant mead, what grove, what olive shed,
Affords the virgins' heav'nly spouse a bed?
Whither doth he to Sharon, Carmel turn?
Haste, tell him how his longing vestals mourn.

Ye virgins thus the Lamb with love pursue,
And whilst you sing, he hears no one but you.
The song which Rachel's martyr'd babes alone
Shall sing with you before th' eternal Throne.
Distinguish'd, then, behold the fav'rite band,
Whilst others in sweet silent rapture stand;
And in the virgin's glorious song possess
Reflected joys of endless happiness.

TO

T O T H E
LADIES, THE NUNS OF DEER-STREET,
DROGHEDA. GREETING.

DEAR SISTERS IN THE LORD,

A Friend to your Community, doth hereby conclude the talk of this great day, being Palm-Sunday, with the following little Poem, on the sorrowful visitation of our Saviour, weeping over the destined ruin of Jerusalem, presenting you with this palm, as a token of my spiritual regard to you.

TO Salem as the Son of God did pass,
Tho' riding lowly on a little ass,
Was with such honours from the people paid,
As never were to Cæsar's triumphs made.
No vain éclat, no pageant pomp were those,
But acts mysterious, and inspir'd lays;
Joys mixt with sorrow, shouts and sobs with pray'rs,
Who could refrain, and see his Christ in tears?
No wonder, when the two-fold font of grace
Broke open from the great Messiah's face.
What human heart, what eye unmelted could
His God behold in blended tears with blood?
Ah! tears, which thou, abandoned Salem, saw,
Which melted rocks, your eyes yet did not thaw.

Whilst Jesus for the sins of Salem weeps,
In death's embrace debauched Salem sleeps.

VOL. I.

K

Deaf

Deaf to the voice of her delivering God,
Tho' doom'd, alas ! to kiss the iron rod ;
Unmov'd she hears the heavenly voice of wrath
Pronounce the sentence of her dreadful death.
Untimely death ! O ! final overthrow,
With terrors fraught, and everlasting woe !

'Twas not to mock some hostage slaves in pains,
Nor laugh at conquer'd kings in Cæsar's chains ;
'Twas not the trophies of the Roman King
These people did, that follow'd Jesus, sing ;
'Twas not to scramble for the spoils and ore
Forc'd from the owners of some distant shore,
From nobler views, a more exalted cause
Sprung these hosannas, and divine huzzas,
With which the poor, the Son of God address'd ;
His death and trophies over death profess'd.

Th' olive branch, with which the pious croud
Presented Christ, his destin'd end avow'd.
Th' anointed king's mysterious burial shews ;
The palms his triumph over death disclose.
But those who cou'd nor palm nor olive meet,
For carpets, threw their cloaths beneath his feet.
Which represents the naked state wherein
We're left by Adam and his consort's sin ;
And predicates, that Christ would also be
Stript of his robe, to render mankind free ;
To cloath the naked souls of men with grace,
And skreen from wrath the wounds of Adam's race.

For

For this was Christ's most hallow'd body stript,
With wounds surrounded, and with scorpions whipt.
Yes, on the cross with iron rivets fixt,
The Lamb of God with thieves and murd'ers mixt.
By which he did our debts infinite pay,
Which Heaven and Earth in one could not defray.
For this did he o'er wretched Salem weep;
Fast forty days, sequester'd vigils keep;
For this he bore the pond'rous tree of death,
Our freedom seal'd with his expiring breath.

Who should not, then, his great Deliv'rer hail;
His tears, his wounds, his blood, his death bewail?
Embrace the hand that whips, and kifs the rod,
As guiltless Jesus did; O! Son of God!
Yes, annual lents of self-denial keep;
For sin lament, o'er Christ's sepulchre weep;
And with these crouds that follow'd Jesus sing;
Our palms present, our weeping olives bring.

The palm awaits th' unerring streak of death;
The mystic shrub supplies the lamp of faith.
Your lamps, therefore, good virgins, now renew;
The sacred olive sheds fresh tears for you.
Triumphant palms your penal lives await,
In this short-liv'd, but pilgrimaging state.

An happy call, a glorious warfare thine;
But self-denial proves the call divine.
The cross your toilet, favourite fan the rod;
Your love in Heaven lov'd in the Son of God.



Dead to the world, to God alone alive !
 What glory must from such a life derive ?
 Such blissful warfare, voluntary strife
 Must be the darling martyrdom of life.

Thrice happy those, and eminently wise,
 Who offer such a living sacrifice.
 This is the test that consummates the whole ;
 Our virtue crowns, and sanctifies the soul.
 Thus, may your labours be for ever blest'd ;
 Your penal lives repair'd with heavenly rest.

An

Pray, sacred ladies, on my soul bestow
 Th' annex'd indulgence to these acts below.

* Awake, my soul, aggriev'd with sin ;
 Repent, hard heart, to bleed begin.
 Thy holy faith, good God, I b'lieve ;
 Thy mercy will, I hope, relieve.
 Ador'd be thou, supreme divine ;
 My heart entire, and soul be thine.
 Thro' Christ look down on wretched me,
 O! just and gracious Deity.

* An indulgence of seven years, and as many *q*
uantines, i. e. seven times forty days, is annexed to
 four acts contained in these short lines.

A

The same in Irish.

'S ME 'n creatur bocht, fao ualach thríom ;
O mbeid mo pheacaidh, 's'airrach liom ;
Acht, aid bhím Creadu, De go fíor,
Le gra mo chroidh, 's'le Dochais fíor,
O chois na Croiche, gaothim suas
Thrid loasa Thigherna claon a nuas.

Ave Maria, &c.

K 3

PARA-

P A R A P H R A S E

O N

AVE MARIO STELLA.

To which his present Holiness, Pius VI. granted a hundred Days Indulgence.

HAIL! Mary, most resplendent pearl of light ;
Star of the sea, dispel the clouds of night ;
Pure virgin, Mother of the Almighty King ;
Passport to Heaven, whom thrones celestial sing.

You've chang'd the woful doom incurr'd by Eve,
And bore a God for us, in whom we b'lieve.
By Gabriel's hallow'd lips, hail'd full of grace,
Restore to men the heav'nly gift of peace.

These chains dissolve which guilty mortals bind,
Our woes expel, illuminate the blind.
Ask, and thy Son will what you ask bestow ;
Thy power in Heaven, indulgent virgin, shew.

O! signal mirror of benevolence,
All virtue, meekness, and munificence,
Thy zeal display, avert the Godhead's wrath,
And save thy votaries from sinful death.

Our lives from all impure desires defend ;
Our ways direct, our souls to God commend ;

That

That we may join eternal praise with thee,
And magnify the glorious Trinity.

Ave Maria, &c.

Item, in Irish.

Failte dhuit, a *Mhuirre Mhór*, a Mhaighdia, shior,
bhuir ndheacair soir.
A mhaithir *Iosa* reall na Marra, 'stu skiath 'na mbocht;
bhuir nannum-chara.
'Stu thug ar eas an bladha do thuit: le Heva, 'sinor na
grafa dhuit;
Rug tu an tuan do shaoraidh sin, bi 'nie, 'fuir uair
bhuir 'neaga lion.
Tabheidh dhuine siath chain de: scaoil na glais do
cheanglais me;
Fadh Griom don mbocht, don dall a tithu! a mha-
ithir mhuirnach Riagh na nduil.
Aiscathain na suailce, 'faire an reacht, a chaith; na
heagna, agas na hulacht.
Saor sin le ceim do mhic, tar ole, tar fhuath, 's tar
eric.
A reult na maine, agas ard ghrian, feachia sin tar
dhuin na bplan.
Moltar fao do chuireidh, gan mhacmh, on Fathir
a Mac, 's' Spiorud Naomh. Amen.

Ave Maria, &c.

TO

T O A
L A D Y,
WITH SOME VOLUMES OF THE
LIVES OF SAINTS.

TO follow Christ is the great task of man,
And pilgrimage the life of ev'ry one.
This doctrine, which the holy scriptures teach,
These moving pages by example preach:
Here ev'ry page th' admiring soul alarms,
With fervour braces, and new conquest warms;
Here ev'ry scene a diff'rent combat shews,
And martyr'd saints the pow'r of Heav'n disclose;
Here Christian patience o'er tyrannic bands
Exulting glories, and unconquer'd stands;
Here heav'nly zeal in all her splendor shines,
With holy victims prostrate round her shrines;
On seraphs borne, her rapid flight she wings,
And crowns of glory for her victims brings;
Decides the conflict of the bloody scene,
And back to Heav'n she wings her course again;
Celestial thrones amaz'd, the trials eye,
And long to see the tortur'd martyr die;
Eternal love relents, the Heav'ns complain,
And wish the suffering martyr out of pain.——
So must thy bosom, as you read, relent,
To see the barbarous tyrant tear the saint!

The

The cross of Christ o'er racks and torments fell,
Triumphant, see, subdue the pow'rs of Hell :
Behold the young, the yet undaunted maid,
Fearless of death, the murderer upbraid ;
Immov'd the virgin, godlike heroine stood,
And, for her Christ, rejoic'd to spill her blood ;
Th' intrepid matron bids her children bleed,
And, with her life, on Heav'n bestows her seed ;
The bleeding youth, before his father's eyes,
Torn on the rack ; the fire beheaded dies ;
The priest, the patriarch, the count behold,
As food for tygers, hungred Lyons sold ;
The meagre hermit and the * stylite view,
With wonder, yet th' amazing story's true ;
The fold of Christ with martyr'd blood bedew'd ;
His passion copy'd, life and death review'd :
The works of mercy and the seeds of grace
Sown, and with blood manur'd in ev'ry place ;
Alms deeds, fasting, self-denial, prayer,
And ev'ry virtue crown'd with heav'nly fear :
Weapons with which the Christian heroes fought,
The Turk and tyrant to confusion brought.
By these did Christ the Father's grace extend,
His wrath disarm, the pow'rs of Hell suspend.

Nay,

* A kind of anchorites who lived on the tops of high pillars.

Nay, thus may we, attach'd to Christ, pursue
Such bright examples, and ourselves subdue ;
With Christ's great martyrs duely sympathize,
And bear such fruits as from their merits rise.

Bless'd and ador'd for ever, be the most
Gracious Father, Son, and Holy Ghost.

T O - A

F R I E N D,
ALONG WITH A VOLUME OF THE
LIVES OF SAINTS.

THE Lives of Saints the Christian soul attract,
By truths divine reduc'd to moral act.
Whilst flesh recoils, and supercilious pride
The barren precept of these truths deride,
Example moves with sympathetic sway,
And gently steals the will of man away.
Whilst speculation gives the lesson crude,
Th' alarmed passions of the flesh intrude ;
When unperceiv'd, by mild example, here
The crust dissolves, the precious gems appear ;
The thorny branches, bark of litt'ral sense
No longer will give timid eyes offence ;
The meat before which palates could not taste,
For eyes behold, becomes a fav'ry feast ;
The fragrant odours of which feast divine,
Invite ev'n sinners with the saints to dine ;
The mangrove * of enchanting darkness can
No more conceal the wholesome food from man,

Thus

* The mangrove is an Indian shrub, which grows
very fast ; and in a short time covers a tract of ground

Thus do the saints and martyrs of the Lord
 New feasts of joy, and victories afford ;
 The stubborn will, by self-correction, bend,
 By acts of virtue, not bare words commend ;
 The cause of sin by precedent remove ;
 The sure, short, sweetest method to reprove,
 One signal act of charity demands .
 More veneration than five dry commands.
 Commands from these who do the same fulfil,
 Leave no evasion to the hearer's will.
 Commandments from the mouth of virtue shine,
 Exemplify'd with energy divine ;
 When from th' unhallow'd lips of sinners these
 Disgust the hearer, Heav'n itself displease.
 For heav'nly things from lips retouch'd with fire,
 Like old Isaiah's sacred mouth inspire.
 May such a flame, O ! such a spark prepare
 Our lips to speak, our souls with light repair,

Bless'd and ador'd for ever, be the most
 Glorious Father, Son, and Holy Ghost.

TO

so close and spangled, that a bird can hardly pass the
 thicket.

must by action, accident, excess,
t, unhinge and poison all the mass.
ney notes th' inordinate degree
hich we love deceitful vanity.
: joys, and empty bubbles these,
; shades, portending grief, disease;
ded o'er, the hook of death within,
nd of-wasps, fair honey-comb of sin.

CONFES-

C O N F E S S I O N .

ALAS! how can my sad rebellious heart
The feelings of my wounded soul impart?
To whom shall I, but to my God complain;
The crowded evils of my life explain?
For if the sight of mortals here could see
My inward state, the world would fly from me;
My friends would die; my foes, however bold,
Th' aggrrieving sight could not unmov'd behold.
A ship-wreck'd pyrate; floating barge of sin;
Without bewilder'd, and ransack'd within;
Deprav'd, despoil'd, deluded and betray'd;
With sorrows wrinkled, and remorse decay'd.
Confess'd, arraign'd, and self-convicted, I
For mercy, through my great Redeemer, cry;
For respite from th' eternal Father, who
Will listen to my voice, O! Lord, from you;
And to my troubled breast compunction give,
Tears to mine eyes to weep, weep while I live.
How long that while, ah! little while may be,
Grant that it may not be too short for me.

Bless'd and ador'd for ever, be the most
Gracious Father, Son, and Holy Ghost.

Ave Maria, &c.

P A R A -

PARAPHRASE ON PSALM XII,

USQUEQUO DNE.

HOW long, O Lord, shall I neglected be?
How long wilt thou conceal thy face from me?
How long shall my poor pensive soul resolve,
And broken heart in penitence dissolve?

How long shall my invet'rate foes insult,
And o'er the weakness of my flesh exult?
Thy wrath assuage, return thine heav'nly face,
And from the wolves my harrow'd soul release.

Those who afflict me with exulting voice,
Laugh if I stumble, if I fall rejoice.
As if it were the will of Heav'n, that I
Should, without mercy or compassion, die.

As if th' accusers of my life should be
My judges, Lord, without consulting thee.
Yet grant to them what they deny to me,
The gift of peace, and balm of charity.

My soul for ever shall, infinite King,
The psalter of thy great salvation sing.

Bless'd and ador'd for ever, be the most
Gracious Father, Son, and Holy Ghost,

Ave Maria, &c.

VOL. I.

L

AURO-

AURORA LUCIS RUTILA

DOM IN ALBIS,

O R,

L A W S U N D A Y.

TH' Aurora beams her golden rays around,
Celestial thrones with jubilation sound;
Th' exulting world awakes with heav'nly joys,
Hell howling roars with conquer'd demons' noise.

When our great King, th' Omnipotent, arose,
Defeated death, and vanquish'd all his foes;
Majestic clad in robes of glory shin'd,
Trod on the Serpent's head, releas'd mankind.

Bewitched Jews, what did your cautions bring?
As if your guards cou'd hold th' Almighty King.
As if a tomb of ponderous size could keep
The flesh of Christ, possess'd of God, asleep.

With trembling hearts, confounded eyes attend
Triumphant Jesus from the grave ascend.
An angel stood confest, in white array,
To tell the Maries where the Saviour lay.

! Fes

**Fear not, says he ; the grave of Christ, whom you
In sorrow seek, devoid of terror view.
He's here no more ; remember what he said ;
Your God arose, he is no longer dead.**

**Go to his pupils, and to Peter tell,
Their master vanquish'd all the powers of hell.
Tell unto them, their longing eyes will see
Their God alive once more at Galilee.**

**Your mourning weeds bedew'd with tears depose ;
With Heav'n rejoice ; your glorious Lord arose.
Those trembling tears wipe off your furrow'd eyes,
And from your sorrows with your God arise.**

**Grant, great Creator, after death, that we
The paschal joys of our Redeemer see.**

**Bless'd and ador'd for ever, be the most
Glorious Father, Son, and holy Ghost.**

A N
E S S A Y
U P O N
H U M A N N A T U R E.

IN A POEM ANNEXED TO THIS LETTER.

MY DEAR MOONY,

I Received your kind letter in due course, and send the enclosed. Your disinterested friendship is a test which defies time and absence. I have more reason to remember the agreeable moments I spent along with you some years ago, than you should have, for I was the gainer.

You are like the primitive Christians, who never thought the duty of a single day fully discharged, without serving their neighbour. If the rich were as benevolent as you are munificent of friendship and social virtue, the period of 1786 would not come short of the most golden age that ever existed.

When I think of you, I cannot relish that trite adage, "*Out of sight out of mind.*" I will not have it to be the language of the age you live in: reason and religion condemn it. You will give me leave,
there-

therefore, to tear it out of the canon of proverbs. It is, I hope, too particular to become a general maxim. I would be sorry it were the disposition of one in a hundred; for there hardly could be a greater degeneracy of human nature. I with the old saying held good, only in cases of old sores and injuries; for a Christian should forget nothing but injuries.

Give me leave to ask you, whether it is a harder task for a good heart to become unkind and ungrateful, than for a bad man to become a good one. The former would be as woeful a corruption of the best, as the latter a happy reformation of the worst.

To stifle the gentle voice of humanity, especially when improved by education, and enlightened by religion, cannot but raise a natural conflict in the breast of man. The disorder of the mind, in such a conflict, must be like the confusion of the elements in a tempest, contending for superiority; the effect of which is disorder and desolation.

Friendship, founded upon true principles, is permanent, free, and unlimited. It flies like a spirit, and follows its object, without deserting its abode, to the utmost limits of the world. Nay, roams in anxious thought after it, through the vast ocean of eternity. No wonder, since it is one of the noblest affections of the soul, grafted upon the love of God himself; acting upon the human heart, like fire upon gold; and diffusing an emanation of divine influ-

ence, like the rays of the sun pervading the wide expanse of the universe ; without which divine influence human nature becomes barren and depraved.

St. Luke, c. xiii. exhibits the depravity of human nature, under the similitude of the barren fig tree, and the crooked woman. That fig tree was carefully planted, and of a good quality, although it turned out wild and fruitless ; the crooked woman was also created upright until she lost, by her own depravity, her original rectitude. Our moral stock, Adam and Eve, may be considered under these emblematical figures : Adam the fig tree, Eve the cion, which grew out his side. Adam was made according to the likeness of his Creator, full of knowledge and innocence ; Eve, the noble plant of that tree, was like her stock, formed upright, and animated with an immortal soul : but turning, by the suggestion of the Serpent, disobedient to their Creator, by eating the forbidden fruit, lost their original fertility, which was the grace of God, and thereby forfeited their inheritance. The woman turned crooked, being the first that fell from rectitude ; and human nature being the same in both, became withered and fruitless : they lost their primeval virtue and innocence, with their honour and dignity.

Now, since philanthropy, or universal friendship (being the topic which suits you best) cannot exist without benevolence, nor that without gratitude,

I am

with both, your most sincere and humble ser-

Adieu.

SINCE nothing can be a better substitute for
 al conversation than literary correspondence; for
 al absence than ideal presence; I hope you will
 e an absent friend, to whom you are always
 ly present, with the above mentioned substitute;
 the only succedaneum, if I may use the Pharo-
 olas' dialect, until. Providence change absence
 esence. People seldom duely rate their famili-
 ids until they are severed from them. But to
 ays where we wish to be, is a degree of hap-
 seldom granted mortals, especially to so unde-
 a one as your humble servant.

E⁶craving void of hu¹man nature is,
 varice, a bottomless aby¹ss;
 by succe¹ssion interrupted still,
 astes, but can't the greedy vortex fill,
 hews the soul which we possess, to be
 rthless spark of immortality.
 ough¹t on earth, nor crowns, nor kingdoms can
 p that void, that appetite in man.
 efore must by nat¹ral impulse rise,
 ar from here above th' empyreal skies.
 y collation and contrast we know
 canty pleasures of this world below:
 t fancy does with wild illusions swell,
 intellect will on pure merit dwell.

Reason

Reason must, whilst fancy reigns, subside,
And caprice will, in spite of sense, decide.
Th' impressions of bewilder'd fancy die,
Whilst those of reason length of time defy,
But if the former on the latter grow,
Delight and profit, from the union flow.
Such is the pleasure which from friends accrue ;
Ay, friends, my Moony, only friends like you.
Of all the virtues which we social call,
True friendship is the great cement of all.
Because the seed from which that spice-tree grows,
From all the virtues under Heav'n flows.
Like Eden once, it suffers no decay ;
It springs by night and ripens in the day.
The more it gives the more it blooms anew,
And takes delight, my Frank, to dwell with you.

It's well for us, that we retain the sense
Of what gave pleasure once, or ev'n offence ;
Tho' pleasure oft becomes a future fore,
When painful sufferings exist no more ;
Whilst reason and divine religion teach
The moral use and consequence of each.
The wise are led by that unerring rule,
By instinct brutes ; by flesh and blood the fool.
The pleasing thoughts, which, heretofore, gave joy,
Compensate for that which did once annoy.
Yes, if those joys arose from innocence ;
If not, remorse must be the consequence.
If there was nothing that could man aggrieve,
We could not have the merit to relieve ;

Which

would dissolve the human ties that bind
 ous state and functions of mankind.
 re we thus the bitter potion know,
 eter must the healing balsam grow.
 no sickness, labour, pain, or night,
 ardly know the gifts of health or light.
 ar we learn th' emoluments of peace ;
 orks the brighter shine where vice took place.
 m's fall, however fraught with woe,
 ng lessons of instruction flow.
 ace, where sin abounded much, prevail'd ;
 lm divine the wounds of Adam heal'd.
 h we see the pow'r of Heaven display'd,
 rpent crush'd, and Adam's trespass paid ;
 erected, teeming full of grace,
 idate the debts of Adam's race.
 Adam lost was by God's gracious Son,
 ouble interest, gifts infinite won.
 re the gifts by which we stand secur'd,
 d to God, releas'd, adopted, cur'd.
 hanks, therefore, what gratitude ought we
 our God, for this indemnity ?
 events the more we thus reflect,
 ore we know, the better life correct ;
 angers put a rule to guide the way
 h this delusive world's tempestuous sea.

I tell me, Frank, for you can write with ease,
 race rebuke, at once correct and please,
 ason why the most of men decry
 r' : foibles, yet their own deny ;

Con-

Condemn the sinner in another, when
 These culprits are themselves the worst of men?
 Why men of sense, if you can call them so,
 Despise the fool, yet worse than idiots do?
 What tempts the miser to live poorer than,
 His meagre hostler or his liv'ry man?
 What tempts a man to heap dishonest store,
 And gripe to death, and pine and gape for more,
 Convinc'd of judgment if he don't restore?
 Why men are more in love with toys of clay,
 Than with these riches which shall ne'er decay?
 Why should the rich condemn th' industrious poor,
 And lash the naked beggar from their door?
 What tempts a Christian to deny the right,
 And sin to death against revealed light?
 Why should a man of common reason ev'n,
 Say all events are foreordain'd by Heav'n?
 That nothing can, or good or bad proceed,
 Or sin or shame, but what were all decreed?
 Why we should not the faith of Christ receive:
 From any church but as we merely please?
 If human laws were thus explain'd at will,
 The stronger might the weaker brother kill.
 No matter what the legal letter says,
 If ev'ry cobbler gloss it as they please.
 What say you, Frank, when great Jehovah's law
 Is tortur'd thus by ev'ry asses jaw?
 Or shall we live to see the glorious day,
 When errors shall, and prejudice decay?

Farci

Collectanea Sacra;

O R,

IOUS MISCELLANY.

B O O K III.

IN NOMINE DOMINI. AMEN.

to R. R. the Roman Catholic Clergy of the
Diocese of Raphoe, greeting,

MY BRETHREN,

God, who is the Father of Lights, whose provisions are infallible, hath appointed me, *Juc. 1*
as unworthy, to the immediate government of *Dom. 7*
the Church: the same power that took from you and *Post Pentecost.*
the worthy governors, hath been pleased to re-
store them by me, at your own desire: and, I most
truly hope, that call originated in Heaven, for it
is its rise from me; as I had as little ambition
of dignity, as I had strength or merit to support
it, and discharge the tremendous functions
of arduous task. *Infirmus hujus mundi eligit Deus.*

But

But what comforts me in my petilous and charge, is the peace and harmony I see amongst you, the fraternal love and charity uniting you, one to another, in the Lord Jesus.

Improve then, my beloved brethern, the tie of fraternal love, which is the soul of that concord and unanimity, which is the life of the community, and the life of discipline. heavenly precept of the Lord, is the basis of perfection. *Hoc est præceptum meum, ut diligam, sicut dilexi vos.* John xv.

2 Tim. 1. Stir up, therefore, the grace of God, which you have received by imposition of the episcopate, and duly revere the channel through which you have been invested with the power and dignity of the episcopate, of all others the most sublime, the most venerable; but, oh! the most dangerous and delicate. *Cura curarum, cura animarum!* Take care therefore that the grace you have received be not lost in you, and yourselves, consequently glorify God for ever. *Gratia ejus,* saith St. Paul, *in vobis non fuit.*

2 Cor. 6. Remember that our Saviour, whose good we be, (ought to be) who called us the Light of the World, teacheth and commandeth, that you may shine before men, that they may see your works, and glorify the Father in Heaven.—You being a *genus electum*, who serve in the sanctification of the world.

Mat. 5.

2 Cor. 11.

ire indispensibly bound, to abstain from all scandalize your neighbour, and conversation possible, to edify all men. For it is

1 Pet. 2.

nēi estote: quia quasi solum multi dormiunt ut non vituperetur ministerium vestrum; 2 Cor. 6.

Levit. 19

ying of the Prophet be not fulfilled in you.

Eccl. 22.

Dei contaminant sancta, et repellant legem.

Gal. 3

liberty, alas! can you rebuke lay-men,

will answer you silently, nay, to your

17, How can you check others, for those

do yourselves? With what name or pro-

you reprove and chastise us, for the very

chastise not, but gratify in yourselves?

tum ad hominem, Presbiter! What can

lent return for answer?

es and behoves you to circumscribe

s, so that your garb, your deportment,

conversation, appear simple, modest,

ious, prudent and religious, that your

, and the holy name of God be not abu-

Eccl. 1.

sated; adhering up to him in the simplicity

Eccl. 1.

godly fear, firm hope and perfect love,

Eccl. 2.

simulation or dissimulation; let it be the

the heart. Many a man will rather

go to Hell, as the proud Pharisee did. They

are mortified by vain-glory, therefore is the

the *inimicus hominis* is a *gloriosa* and

intra curia, munda in pectore, et in

known by his talk,—and that the

*quod foris est, cultus et paropsidis, quod
Ecc. 25. vestrum, plenum est rapina et immunditi*

Consider how far your meekness
your disinterestedness, mercy, compas
good works, ought to outshine other
ing examples, rules and directories
seeing the eyes of all men are bent u
far, therefore, I say, ought you to ex
your function excelleth all other functi
eth you like a light fixed upon a cand
lighten the world; in quality of doctor
ers, to instruct and heal the sick, of
of fathers to protect, govern, guide
justice, with an equal hand. You
indispensibly bound by a solemn cover
and the Church, to acquit yourself
that great trust that is in you: wherefi
found deficient in any point of these

n; instead of healing them, wounding
 id of reproving with charity, abusing
 t humanity; instead of cherishing them,
 em; instead of sparing, tearing them
 at is bound to lead his flock to Heaven,
 in a string to Hell, by his bad example,
 cruel complaisance, servile timidity, par-
 nperance, concupiscence, avarice and
 &c. Do not such pastors multiply their
 punishment, in proportion to the num-
 unwary creatures whom they scandalize
 as after themselves to perdition?

is the source of evil, but intemperance;
 the *lapis offensionis*, the spring head of
 ve, the nursery of infamy and scandal;
 ober, regular life is the solid foundation
 affection, health of body and tranquillity
 therefore I entreat and censure you again
sub inermittente divina, to live sober
 ; by which you will edify the people,
 challenge the obedience, and claim the re-
 spect due to your sacred character, *ut in*
beatissimis vos, sicut Dei ministros. Vie, there-
 one another in godly emulation, in hu-
 liety in the exercise of piety, self-denial,
 reflection, that the word—the living word

dwelt and flourish abundantly in you. *Psa. 4.*
inter, Psallite ore, Psallite mente. Offering *Mat. 23.*
 Lord Jesus, along with his apostles, the
 of his own gracious gifts. What is the

burden

on the honey seal is over, viz. this poor life; tenacious to death, and careful of losing a drop of the earthly liquor, i. e. the you got, like the faithful bee, who carries the fruits of her industry within her body, and keeps upon her limbs, which she will not give up for all her life. Oh! had the priests of the Lord industry to merit, frugality to fast, and diligence to discharge their duties, happy and secure should they be, certain it is, that the pastor or teacher who does not live up to these rules, shall lose his own flock at the end, and bring the weak, the unwary, ignorant of his flock to the same unhappy end. *rem enim eorum de manibus ecclesiarum exierunt.*

place here exposeth us to the naked eye of the world: we must stand the test of public opinion, and the severity of censure. The Jew and Gentile, the sinner and the sinner are looking up to the one for instruction, the other for destruction: one for honey, like the good bee, that gets its honey from the plants; the other, like the wasp, that extracts poison out of the sweetest and most innocent flowers. Such was the situation of divine wisdom and model, Jesus, who, upon some things, is to liberate us from the bondage of life, and upon others, is to crucify and destroy us, that we may be free from the bondage of sin and the bondage of the world, which will be the end of his law, and the end of his life, which ought to be the end of our life.

guard, watchful, cautious and circumspect ; simple as the dove, prudent as the serpent—frug industrious as the bee. The truth says *Væ mi scandalis. Væ homini, per quem scandalum ven*

Facili 1.

It is strange, indeed, that the true follow Christ would expect the benefit of his death asfering, without tryal or temptation. He that w take up his cross and follow me, is not wort me, says Christ. *Beatus vir qui suffert tenta quoniam, cum probatus fuerit, accipiet coronam quam repromisit Deus diligentibus se.* A crown o will be the reward of the faithful execution o duty and warfare. The one is of a very shor other of eternal duration. Who would not, fore, embrace the one for sake of the other ?

Look back, my beloved brethren, into the Christ, and study the following of him ; by you will abundantly learn how to form and reg your own lives, which ought to be the standar the *forma pænitæ* ; the living rule and example people. All and you shall have, search an shall find, knock and it shall be opened unto But in whose name ? In the name of Jesus. that wishes to follow him into Heaven, must him back to the stable, &c. for every move every stage of his life was the fulfilling of the holy Commandments, exemplified in his person, as so infallible canons, or rules for his followers to and act thereby : wherefore, it is not enough



peak and preach well, but you must do well, as the first example; by which you leave the world no use when they do not do as you live. St. Peter said Christ, Matt. xix. *Eccenno reliquimus omnia, et sequimur te.* From which, you see, two things necessarily necessary for a Friar. First, he must renounce the world, i. e. riches, worldly pleasures, ours, &c. For, he that forsakes his house, his thers, sisters, father or mother, or wife, his children, fields, i. e. possessions, for my sake, shall receive an hundred fold in return, and live everlastingly with Christ. Secondly, he must closely follow Christ, if you follow him, you must do as he commands; you must renounce Satan and all his works, and all vanities: but there is one thing, yet, which completes and crowns your entire perfection: that is, renounce and deny yourself; for, by this you shall become a true disciple of Christ. It is not enough for one to renounce the world then to forsake himself; but the Friars of Christ must forsake themselves; for if they do not subdue the passions of the flesh they shall deliver up their consciences to the religious officers of the Church, who will be like Judas, wolves under the garb of Christ, preachers of the Inquisition, devourers of the people, like the Jews, murderers of religious men, and spiritual murderers of the flock.

From the nativity of our Saviour Christ, till the year 1500, the Friars of Christ have been very numerous, and have followed him in his life and death, as the apostle says, *Adm. inquit anima, fides St. Aug. Augustinus.*

in limina Sancti Spiritus gratia, says St. Am
Through the interesting stages of his painful
mage, to his death upon the cross, between
thieves, let the followers of Jesus contemplate
suffering, expiring Redeemer, stationed between
convicted criminals: which tragical scene, t
tively represents mankind, as born in origin
and condemned to die, fixt in the pillory of this
ched world, and justly suffering for their sins; di
into two classes, one on the right, the other o
left side of Christ, as they shall all be on the
general judgment; one, like the good Thief,
fessing, repenting for their guilt, acknowledgin
divine justice, and crying up to Christ for m
the other part, like the obdurate Thief on
left side of Jesus, suffering without confessing
guilt, dying without repentance, hope of merc
tear of eternal punishment. This is the esta
the world.—Let us, then, my dear fellow labor
seeing we are justly doomed to suffer, confess
guilt, acknowledge the justice of God, and, lik
good Thief, hopefully cry up to our Christ from
foot of his cross to the Throne of Glory, for m

Consider, still, how light and easy our indul
: God hath rendered our cross, how heavy and so
was that which he bore for us, and all the re
he demands is, gratitude and obedience to the di
will, by a faithful discharge of our duty, of the
penitence graciously entreated to us. Acquitt y
selves, therefore, my dear brethren in the Lov

nourable trust he has put in you, upon which is your own honor and credit in this world, or eternal glory, or endless misery in the world to come. *Levate capita*, rouse up yourselves, and with the Royal Prophet, "*Levavi oculos meos in unde veniet auxilium mihi—luxilium meum a*
1."

With an unremitting voice, cry out to your flocks, with a voice in the wilderness. Prepare the way for the Lord—*Orationi instate*—that you may not fall into temptation; but walk worthily before him at the head of your flocks, *vigilantes in gratiarum actione*—*ut non sit in populo*—that there be no wound nor scandal in the community. Pray, also, fervently, that the Lord may open my lips to announce the laws of God and his Church, and enable me to dispense, with fidelity, the sacred mysteries of Christ, and execute the obligations of my duty to my God, and to you.

Our Bless. Serm. 12. says, *Oblatus justis impunitate, et odio servatus est in conspectu altissimi*, lacerity and fever of spirit, therefore, render glory to God which results from the life and death of his beloved son Jesus, that fills the Heavens with hallelujahs, gladness, honor and glory; conquers and redeems the church militant, the church debtors out of prison, and then gives life and health to the church militant, supports the faith-
 17

serves it from eternal death. Your fathers, O Lord eat manna in the desert, and died; but he that eats of this bread shall live for ever. That holy bread, I say, which unites the worthy to God. *Qui manducat meam carnem—in me et ego in illo.*—You see the difference between manna, however exquisite, and the true bread; the manna was a type of the bread that descends from Heaven, i. e. Jesus Christ.

You see, therefore, and you know, what a criminal omission it is in a priest, to neglect one so possible, to celebrate Mass. Take care, however, lest you offend God by celebrating the dread mysteries, more than by omitting it;—which must be careful when you approach unworthily: *Quod* and that the Lord may not say of you, as he said of Judas, *Ecce manus trahentis me, mecum est in me*

O dread Saviour! I have not words to express the impression that melancholy saying makes upon the soul; it must penetrate to the marrow, and sin the most callous heart. Those who unworthily receive Christ, says St. Austin, now reigning in Heaven, commit a greater sin than those who crucified him bodily upon earth. No wonder, for they did not know him: but we do; wherefore, we are more criminal than the very bloody Jews, if we approach the altar of the Lord polluted with sin. *Si*

1. Cor. 4.

Cor. 9.

ad altare pollutum accedatis, hoc vobis salutis aternae

*Judicium accipitis, et quod aliis est intercessio
ad veniam, erit vobis reatus ad penam.* Eccles. 35.
Osee, 1.

sider, my dear brethren, that there is not, can-
a greater preservative of virtue and grace than
nt celebration: it must keep a priest in perpe-
re and fear of offending God, by so abomi-
an abuse as that of a sacrilegious communi-
illing God from the throne of glory, to sacri-
n on the altar, with bloody hands and a pol-
heart—inviting Christ to come into their bo-
cohabit with the Devil. O, Son of the liv-
od! my hand and my heart are trembling at
Bisting thought of it. And who is he that

not tremble at these words, which every
is obliged to say at the commencement of the
sacrifice, *Judicio me, Deus, et discerno causam* Psal. 42.

by which he calls upon God to pass judg-
upon himself. *Indigno, namque communicatio,*
lotem. I. Peccatis illaquet. II. Damnationem
at. III. Proximum scandalizat. IV. Mentem
at. V. Tentationi subjungit. VI. Deum irritat.
Vitam hanc abbreviat. VIII. Gratuitis domum
spoliat. Audiamus, quod dicit Psalter. 63. Fi-
ssa eorum, eorum ipsis in laqueum, ecce primum,
retributionem, ecce 2. Et in Secundum, ecce 3.
venitur oculi eorum ne videant, ecce 4. Et duxerunt
semper incurva, ecce 5. Effunde super eos iram
ecce 6. Fiat habitatio eorum desertum, ecce 7.
bernaculis eorum non sit qui inhabitet, ecce 8. Non
tanti sceleris et, abominationis penam mereantur.

*tur, et subeant Sacerdotes altissimi. Si ergo vit
maculati sacrificium non offerant. Cap Sacerdot
Dist.*

Study and read assiduously, that you may in
and qualify yourselves to teach and instruct: o
this is your duty—lest the Lord may say unto
c. 22. *Quia tu scientiam repulisti, et ego repellam te, ne
g. in dotio fungaris mihi.* Sacred lecture is the *mensa*
il. 68. *maculi. Parasti in conspectu meo mensam.* Ho
b. 7. ture is spiritual food, as the Truth says. *Non
cor. 11. pane vivit homo: sed in omni verbo, quod proce
u. 4. ore Dei. Verba,* saith the Lord. *quæ ego loquor
6. tus, et vita sunt.* I said above, *Psallite sapiente
scilicet, et mente.* Be punctual in the recitat
your Breviary, *Mane meridie, et vespere, non i
voce et mente, quam tempore debito—qui enim tem
ordinem ab Ecclesia prescriptum non servat, sed i
vat, absque rationabili causa peccat.* What ther
I say of those who intirely or in part omit it.
it is a sin not to say it in it's proper times, or to
ry or huddle it together. *Vide Michael Tim
Sacrificio Missæ. Tract 1. "Secundem com
Doctorum sententiam, si quis ommissis matutinis cele
mortaliter peccaret, eo quod videtur contemptor
susticæ consuetudinis. Idem Refart Biel Albe
rosate, S. Thom. Aquin. Suffultus. Lactantius
foldus, sic dicit. "Quod præter causam nece
mortaliter ageret Sacerdos celebrans, non abs
matutino, &c. &c. Lege Concil Frid. Sess. 22 i
creto de Sacrif. Missi, &c.*

novius Anno Christi, 1062. loquens de beato
rino Archiep. Colonienſi relates, that he ap-
peared after his death to a clergyman of that church,
giving him his hand, burned him to the bone ;
to which he asked him, Why he brought such ve-
ment heat, so much fire? the Bishop replied,
Nil in me remansit ultione pleſtandum, præter
de tantum : quia dum in aula regia constitutus,
ſpecialibus conſiliis me vehementer applicavi,
ſynodice ſynaxis officia per diſtincta horarum ſpa-
cia non perſolvi ; mane quippe omnia coacervans,
mal tota die negotiis ingruentibus, ſæculari li-
bertate vacabam : ob hanc itaque negligentiam,
ſcoris hujus ſero ſupplīcium in Purgatorio."

My dear brethren, beware of ſlabbering over
your prayers, by which you addreſs the Almighty.
Conſider what the Royal Prophet ſays, *Peccatori au-
dixit Deus : quare tu en arras juſtitias meas, et af-
ſiſti teſtamentum meum per os tuum. Tu vero odiſti
diſciplinam, et projeciſti ſermones meos retrorſum.*—
ſal. 49. officium debet recitari voce tam elata ut ſe-
ipſum audiat, qui recitat, unde Pfalmes, ad ipſum
ſineo clamavi, et exaltavit ſub lingua mea. Pfalm
ſ. Fiant officii verba prolata, cum animi devoti-
tæ, corporis que gravi, et honeſto compoſitione,
ſoleo quoque apto, a tumultu, et diſtractionis cau-
tremoto. Ut præveniant principes (i. e. angeli)
conjuncti præſentibus. Quia, ut dixit Gregor,
nem refert Cartuſian. in Ep. Ja. 1. Art 7.) " Deum
vox pfalmodiæ per intentionem cordis agitur :
tunc aut prophetica myſteria revelantur : aut

com-

"compunctionis gratia inspiratur." *Tepidity*, reluctance in the execution of your indisposed duties is a sign of reprobation. *Qui facit opus fraudulentum*, (ne dicam negligenter) *maledictus*. Nay, it is a sign that you never had a true vocation—and that you came into the ministry by the door. Pray to God to renew your vocation, hear St. Aug. *Si non es prædestinatus, fac ut prædestineris*. Take care you be not of the number whom the Lord says, *Populus iste labiis me honorat, cor autem eorum longe est a me*. 29. Marc. 7.

Concil.
Frid. Sess.
29. de re-
for.

Psal. 40.

Pro. 22.

1 Cor. 8.

Of. 4.

1 Jo. 2.

Ec Ec.

Take care you do not squander or dissipate what you get by the Church. *Quoniam fidelium vicia peccatorum, et pauperum patrimonium sunt*. It is prohibited to bestow or distribute them, even to our nearest relations; except they are poor, that in the way of charity, by relieving them in distress: which is defined by the Council of Trent. "Omnino vero interdicat ne ex redditibus Ecclesie" "consanguineos familiares vel suos augere student" "cum et Apostolorum Canones prolibeant, ne Ecclesiasticas, quæ Dei sunt, consanguineas" "nec: sed si pauperes sint, ut pauperibus distribu- ant, eas autem non distrahant, nec dissipent illorum causa."

Nolite, fratres, ingredi in Galgala, et in bethanæ ascendatis: by *Galgala* is understood *luxury* may be called *volutabrum* in Latin. *Qui carnis concitios amat, volutatur*; according to that of St. Paul.

in volutabro luti, Luxury, i. e. sensu-
ndemned jure divino. Deut. 23. Non erit
e filiabus Israel. Job 4. Attende tibi filii
ni fornicatione. Eccles. 19. *Qui se jungit
erit nequam et putredo, vermes hereditabunt*

After Christ in a council of the Apostles,
*Isum est Spiritui Sancto, et nobis, nihil im-
s oneris, quam hæc necessaria; ut abstineatis
olatis simulacrorum, et sanguine, a suffocuo,
e, &c.* Read St. Paul, 1 Cor. Colos. 3.
Thes. 4. By *Bethaven* is understood *domus*
h signifies avarice, *quæ est idolorum servitus*,
: is an evident mark of reprobation, espe-
Priest. A Priest ought to be the most
d creature in the world, the least addicted
ad fordid venality; but there is nothing
ced, more iniquitous than a covetous
an he who loves money; he makes a
ver and gold, i. e. riches. *Simul insipiens Eccles. 10.
eribunt. Et relinquent alienes divitias suas;
eorum, domus illorum in æternum. Psal. 49.*
othing the world condemns without mercy,
avarice in a clergyman, I never heard a
ruse a greedy covetous Priest. *Qui seclan-
um conturbat domum suam; qui autem odit
et. Prov. 15.* A Priest ought to be kind,
and hospitable, humane and charitable,
simple, affable, but reserved, humble
annets or affectation, awful without auste-
nerous without profusion. *Nolite solliciti
es, quid manducabimus; aut quid bi-
bemus;*

beamus; aut quò operiemur? Matt. 6. 1 therefore, my dear brethren, too solicitous what you eat or drink, or wear; make attem what the Apostles say, "Usque in hanc bo
 " esurimus, et sitimus, et nudi sumus, et
 " credimur, et instabiles sumus, et laborante
 " bus nostris; maledicimur et benedicimus, et
 " tionem patimur, est, sustinemus, blasphem
 " et obsecramus; tanquam purgamenta hujus
 " facti sumus, omnium peripsima, ad huc."
 is a precedent for us; let us duly reflect u
*non coronabitur, nisi qui legitime certaverit, ecc
 mem expectate mercedem inde provenientem.*

The sun is to the universe, what every p
 souls ought to be to his flock; what a pilot
 to be in a ship, a king to his subjects, a fa
 his family, a tender mother to her children
 like reason in man; which celestial gift, ou
 regulate all, command all, and every sense a
 ought to be subservient thereunto; but whe
 is lost, all is lost; when that invaluable chara
 tic, which distinguishes man from a beast, is a
 man become not only a brute, but a monste
 the Royal Prophet says, *Homocum in honore esse
 intellexit, comparatus est fumentis insipientibus, e
 lis factus est illis.* The rock on which this v
 wreck is made, is intemperance, especially dru
 nefs, by which, reason is totally lost, and man
 doned to all his natural passions, lost to all s
 sense and discretion; for, though reason is und

ounded and much abused by all other irregularities and passions of man, it is not entirely here St. Basil, in ebriet et luxum. *Ebrietas in teritis, fortitudinis perniciēs, senectus immatura momentanea.* A full concise picture, degree of the rueful effects of intemperance. The holy father calls drunkenness, *demon voluntarius*, indeed; for, nothing on earth can bear resemblance to a demon, or a devil, if the could assume human flesh, than a man full of rancor; for his bowels, his brains, and flesh and blood, are all-fired and enflamed like a devil; he is up the fume and fury of madness, despair, damnation, or groveling in the sink, like a void of shame; being bereft of reason, like penitent reprobate, deaf and dumb, agonizing with, and sinking into the bottomless pit of misery the wilful work of his own hand.

: drunkard's house, nay, his body is a representation of Hell, all horror, disorder and confusion: is *demon voluntarius*. A drunkard, says St. Basil, 104. *Ingratus Deo; sibi nequam; hostis pauperum.* I will finish by quoting Oz. xi. 4. *Fornica ebrietas auferunt cor. Non dabunt cogitationes et reuertantur ad Deum; ruent in iniquitate sua.*

re is, finally, one thing I earnestly recommend, that is, to keep a due distance with the laity, not appearing, at the same time; shy or supercilious. that this due distance may not, by any means,

means, shew any degree of disdain, disrespect, pride ; for too much familiarity breeds contempt, and the weak and ignorant are easily scandalised and as readily affronted, and it is not an easy matter for one that keeps too much company with them to escape either. But, above all things, you are not fit to drink with them until they are elevated. A man is known by the company he keeps : *Namque laici, sunt blasphemia in ore Sacerdotis. Sacerdotis custodient scientiam, &c.*

Be not fretful, peevish or impatient with the ignorant people. *In patientia vestra possidebitis animas vestras.* Instruct them with zeal, admonish with patience, and correct with charity. Conform yourself to the sympathetic sentiments of St. Paul ; *Omnia faciens sum, ut omnes lucrifaciam : quis infirmus sum, et ego non infirmor ?* Let your decisions and judgments be cautious and deliberate, upright and impartial ; endeavour to keep your poor people sober, honest and pious, out of lawsuits, wrangles and contention.

Sit not, as arbitrators in cases of public dispute and controversy between your parishioners, to avoid the imputation of prejudice or predilection, &c. It is your province to exhort, to give good counsel, and salutary documents, and when your good endeavour will not bring the contending parties to a mutual agreement, order and command them, subpoena, to submit

to the arbitration of honest, impartial, and judicious neighbours, whom you know to be such.

Religiously observe the constitutions of the diocese unto him that will not. Exert yourselves in the altar of the Lord, exhort, catechise, and ex-
pound the Gospel to the poor; that is the place where
light to shine, like a star, which burns and en-
dures without a consumption of itself; for the in-
extinguishable lamp of the Gospel, is supplied with the
power or oil of the Holy Ghost; that is the place
where the anointed Priests of the Lord consummate
the unity of the priesthood, the power of the Eter-
nity, the divine mission of Christ, the supreme
revelation of the infinite Deity over all things, the sa-
crifice of eternal reconciliation between God and
through Christ, the mystery of the incarnate
the triumph of the cross, the victory of the
God, in the Son of Mary, over the Devil,
and the rebellious world; the substance, instead
the shadow, of the old law; the full and perfect
redemption of mankind, and the death and passion

Lamb of God, recollected, and daily appli-
ed to the world, for the remission of sins; and their
al food, and the infinite honour and glory, from
the oblation of the Son, reflected on the Eter-
nity. *Sic nos existimet homo, ut ministros Chri-
sti dispensatores mysteriorum Dei. Hic jam quaeri-
tur dispensatores, ut fidelis, quis inveniat.* Paul. 1.
Cor. 4.

¶ Fratres

Fratres charissimi, & Christi milites super u
nolite vos, in hujus perituri sæculi illecebris,
tatibus, et negotiis implicare; figura, quippe,
cum ejus concupiscentiis, et vanitatibus citò tri
Frugalitatis, modestiæ, humilitatis, benevo
pietatis, et continentiae exempla date, ut qui
verso est vereatur, nihil habens malum dicere
bis. D. Op. M. Interim, enixe deprecantes,
ab omni malo liberos tucatur, et sospitet. A
Mementote mei.

Datum 6 Decembris,

1782.

ANTONIUS C

T. Epus, Raf

In Nomine Domini. Amen.

ANTONIUS Dei, et S. Sedis Apostolicæ gratia
Episcopus Rapotensis, omnibus et singulis R. R. D. D.
ejusdem Diocesis Romano Catholicis Pastoribus, co-
rumque vices gerentibus, et aliis quibuscumque Sa-
cerdotibus, sive Secularibus, sive Regularibus, quo
modolibet curam animarum habentibus, Salutem.

Quando quidem illmmi. ac Rmmi. D. D. Ante-
cessores nostri vobis sanas tradiderint, canonicasque
ordinationes; nos etiam eorumdem vestigiis inhæ-
rentes, sequentes statuimus constitutiones, et avo-
bis, sub pœna suspensiones, ipso facto, stricte obser-
vandas esse declaramus et præcipimus.

I. Cum R. R. admodum D. D. et charissimi in
Domino Fratres, non lateat vos, quod spectatis sive
naturali, sive divino positivo, et ecclesiastico juri us,
matrimonium debeat esse omnino liberum, et nullatenus
coactum; et juxta Catholicæ Ecclesiæ consue-
tudinem, non antea conjungendi sunt nupturiantes,
quam interrogati a Parocho, an venerint sponte sua,
et voluntate, et a nemine coacti responderint affir-
mative; et aliunde experientia confiet, coactas nup-
tias tristem plerumque ac luctuosum habere exitum.

II. Non immerito, propter justissimas rationes ab
Ecclesia ordinatum sit, nudentur ut dispensationes,
sive in impedimentis matrimonialibus, sive in de-
nuntiationibus nuptialibus, aliis bannis absque

legitimis causis; quæ, quidem respectu dispensationum, in talibus impedimentis, sunt præcipue frequentes. Viz. Angustia loci, ob quam vel contrahere matrimonium, non inveniatur sibi par cum forsitan non sint ibi pares. 2. Paupertas, seu incompetencia dotis, ob quam non possit extra eorum inveniri conjugium; et si mulier sit deformis hac de causa non posset, cum ea dote quam habet extra cognatos nubere quare censetur pauper, et debet ex primi. 3. Grave periculum litis et incitiae. 4. Conservatio familiæ illustis, et de Eadem bene merita. 5. Ætas femine excedens innupta remaneat. 6. Timor scandali, aut periculum infamiae. 7. Larga Eleemosyna: Respondeo vero dispensationum in denunciationibus antetialibus, seu Bannis, ad duo reducuntur genera. 1. Si adsit probabilis suspicio quod matrimonium malitiose impediri possit. Ex can. Frid. Sess. cap. 1 de Reformatione. 2. Si grave animæ corporis aut fortunæ imminet periculum contrahendum; in specie autem a summissis, sequentes sunt causæ notari, viz, 1. Inequalitas contrahentium ubi nobilis ducit ignobilem; dives pauper senex juvenem. 3. Si concubinarium in articulo mortis velit in uxorem ducere concubinam ad legitimam mandam prolem; quo casu, ipse parochus potest dispensare, si tempus non permittat accessum ad Episcopum aut Vicarium. 4. Si puella deflorata fuerit a sacerdote de quo forsitan timendum sit, si differatur, quod sit amplius eam ducatur. 5. Si imminet tempus Adventus, aut Quadragesimæ: dummodo matrimonium ei non fuerit approximatum. 6. Si u-

pro

monium contrahendum sit inter magnates; quando satis constat eos nullo canonico, alias illaqueari impedimento.

Hinc, nos, ut ex parte nostra, in quantum possibile est, consideratis circumstantiis locorum et temporum, omni meliori modo procuremus ut in posterum non contingant in dicta nostra Diœcesi nuptiæ coactæ, nec ullus recurrat pro dispensationibus, ut supra obtinendis sine rationabili causa. 1. Ut nullo modo, Parochi aut vices eorum gerentes ad coactas nuptias procedant. 2. Ut scribant Parochi cum Parochianis suis, ad facultatem dispensandi habentem attestantes in scriptis, pro motivo talium dispensationum, aliquam aut aliquas ex prædictis respectivè causis, si constiterit talem aut tales, re vera extare.

III. Quo ad pacta antenuptialia, seu articulos matrimoniales, vulgo Tierconnellæ: hujus modi pacta, et conventiones, rem ut pote mere temporalem, et ad munus nostrum minus pertinentem, penes partes contrahentes omnino relinquimus; censentes interim Tierconnellæ articulos matrimoniales, attentis juribus et patriæ legibus, super pactis antenuptialibus in genere, nec non dissiliis et incommodis tam Clero, quam populo, ab eisdem articulis, teste experientia irrogatis, miris idoneos, necum ex parte injustos esse; in praxi itaque improbandos.

IV. Mandamus et districtè præcipimus cunctis et singulis Pastoribus dictæ nostræ Diœcesis, eorumque vices gerentibus omnibusque Confessariis rite appro-

batis et occupatis sequentes notare casus esse specialiter reservados, quibus nullus absolvere potest præter Ordinarium vel eos solos, quibus potestatem delegaverit, Vid. Sodomia, bestialitas, apostasia, incestus, injectio manuum, violenta, deliberato proposito, cum læsione in parentes facta; incendium malitiosum, homicidium, simonia realis, aut conventionalis, assistentia matrimonio clandestino sive sit Clericus vel laicus, percussio Clerici sive sit gravis, vel contumeliosa, sacrilegium, sive furtum rei sacræ, vel in loco sacro, publica blasphemia, procuratio abortus, lapsus carnis Clerici opere consummatus, fortiligium, adulterium notorium, pugna singularis, sive monomachia, vulgo duelling, usura gravis et notoria, perjurium notorium; raptus, nec non omnia alia delicta quo excommunicationem majorem a canone, &c. habent, et omnia alia delicta prædictis graviora; quibus nullus ut supra diximus absolvere potest præter ordinarium, aut ejusdem potestatem habentem. Propterea ad ordinarium, &c. remittendi sunt.

V. Nullus Parochorum, per se vel per alios, assistat matrimonio subditorum absque trina prævia denunciatione tribus diebus Dominicis ad altare publicum factis; aut sine dispensatione habita in Bannis juxta legis præscriptum; nec recipiat ad matrimonium alterius Parochi subditum sine ipsius dem litteris testimonialibus; qui secus fecerit, sit ipso facto, excommunicatus.

Nota, Si vir et femina sint diversarum Parochiarum, aut etiam Diœcesum, faciendæ sunt in utraque Parochia,

parochia, - aut Diœcesi proclamationes, et habenda licentia utriusque ordinarii. At secundum communem consuetudinem, quæ in hac patria jam transit in legem, matrimonium contrahitur coram Parocho semine; eo quod viri, nimirum, ad feminas solent accedere. Quilibet autem ordinarius aut Parochus æquali pollit potestate in proprium Diœcesanum, et Parochianum. Navarra Concil. de sponsal. n. 2. allegans responsum a S. Cong. Zerola in praxi 1. p. verb. matrimonium. quæst. 6.

Item. Sufficit ad habendum alienubi proprium Parochum, si quis eo loci divertit ad habitandum majori parte anni, quamvis non habens animum continuandi habitationem ejus loci ultra fenestrem; namque sufficit ad continuandum Parochiale domicilium, et suscipienda cætera sacramenta, præter ordines; et qui per annum, sex mensibus habitat in aliqua Parochia, et alio fenestre in altera, potest sub utroque parochom matrimonium intrare. Sicut enim acquiri potest duplex domicilium, ita et duplex habitationis Parochia. Cap. 2. de Sepultura in Sanchez. lib. 3. dist. put. 24. num. II. Gastierrez. cap. 24. 2. Benav. cina. quæstio 2. punct. 8. n. 2 & 8.

Notandum vero matrimonium et supra dictum, contrahi coram Parocho sponsæ, juxta communem praxim.

Item. nota, quod etiam communis Doctorum sententia sit Parochos posse vagorum hominum matrimonium, per loca quæ transeunt inter esse, perinde ac eis ad-

ministrare Pœnitentiæ et Eucharistiæ sacramenta : vetat tamen Concilium Frid. Sess. 24. cap 7. de Reform. Matrim. Ne Parochi horum matrimonii inter sint, nisi prius diligenter inquisierint, et re ad ordinarium delata, licentiam ab ipso habuerint.

Item potest Parochus assistere sui subditi matrimonio, etiam in aliena Parochia, vel Diœcesi absque licentia Parochi ejus loci : Dummodo id faciat extra Parochialem Ecclesiam. §. De raptu. &c. vide Concil. Frid. Sess. 24. de Reform. cap. 6. Decernit S. Synodus, inter raptorem et raptam, quamdiu ipsa in raptoris potestate manserit nullum posse consistere matrimonium.

VI. Districte mandamus et præcipimus Parochis sub pœna suspensionis, ipso facto incurrendæ, ut non præsumant subditos, sive Parochianos alterius cujus vis Parochi, aut Diœcesis ad sacramenta Pœnitentiæ, S. S. Eucharistiæ, aut matrimonii, uti modo annotavimus, sine testimonialibus, a suis respectivè Pastoribus admittere vel recipere non præsumant. Cum insuper constet juventutem ab una quotidie, in aliam, in qualitate servorum, adire et redire parochiam, et in locis hujus modi servitudinis, per aliquid temporis, commorari; præcipitur sub præfata pœna, ut priores hujus modi famulorum et famularum Parochi, eosdem servos, in suas priores respectivè Parochias redeuntes ad sacramenta, præcipue matrimonium, non admittant sine testimonialibus eorum respectivè Parochorum apud quos versati fuerint. Statutum hoc exponat quilibet

quilibet Pastor ad altare, semel ad minus, quolibet mense,

VII. Strictè mandamus sub prædicta pœna, ut in posterum nullus Parochus aut vices Parochi tenens, inter confessiones audiendas, seu in tribunali confessionis sedens, pœnitentes ullo omnino modo circa sua annualia salaria, seu parochialia emolumenta Parochi debita, præsumat alloqui. Siquidem experientia liquet hujus modi altercationibus Confessorem inter et pœnitentem adductis, luctuosa oriri mala. V. G. Turpe ex parte Confessoris recedat lucrum, &c. et ex parte pœnitentis, confusionem, spiritalis fervoris torporem parit, atque devotionis scientiæ hebetat. Colligat igitur et exigat quilibet Parochus, suos annuales redditus per se, vel potius per alios, ad hoc ab ipsis deputatos, extra tempora audiendi Confessiones, omni meliori quo poterit modo.

VIII. Mandamus itaque sub eadem prædicta pœna, ut pœnitentes ad confessionem accedentes cum debita præparatione, seu requisitis conditionibus non repudiantur propter Parochi annuale salarium non solvum ob idem differatur pœnitentibus clavium Chæritatis beneficium rite petentibus; nec cœcitate, dumtaxat pauperibus denegatur, aut pro quavis re peritura, tam infini valoris opprobretur pœna angustiarum. Sanguinem, enim eorum de manibus nostris exquirat Deus.

IX. Si quis Sacerdos Secularis vel Regularis cuiusvis instituti, fuerit temulentus sive ebrius cum scandalo laicorum, prima vice suspensus sit ad tres menses; secunda vice, ad annum integrum; tertia vice privatus sit beneficio. Si quis etiam apprehensus fuerit una vice tantum ebrius Baptizans, aut matrimonio assistens, aut administrans sacramenta Extreme Unctionis, vel Pœnitentiæ sit ipso facto suspensus, excommunicatus et a suo privatus beneficio per tres annos. Similiter stricte prohibetur ut nullus Sacerdos frequentet tabernas, saltem diebus Dominicis et festis, absque necessitate; et in Nundinis et Foris publicis prohibetur omnis omnino potatio aut conversatio cum potantibus, sub pœna suspensionis.

X. Præcipitur Parochis, Curatis et Coadjutoribus sub pœna, &c. qualibet die Dominica, et festivo in populo, nisi legitime fuerint impediti, ut explicant populo aliquam Doctrinæ Christianæ partem, sive aliquem symboli articulum, vel aliquod ex sacramentis, vel de præceptis Decalogi, vel prædicent et exponant aliquam partem Evangelii, aut aliquid de vitiis, et virtutibus, de pœna, et gloria, cum brevitate sermonis; quia verbum abbreviatum fecit Dominus super terram.

Qui igitur neglexerit hoc munus indispensabile: et qui quoque minus sufficiens, acidoneus sit, illud munus, uti decet, exequendi, ad arbitrium ordinarii suspendatur. Juxta fidem. Et mentem Con. Trid. adjungat et eligat ordinarius alium Sacerdotem ad hujus

hujus modi munus idoneum, illique congruam partem fructuum, &c. Parochiam assignet.

XI. Præcipimus omnibus et singulis Parochis et coadjutoribus sub pœna, ut non omittant futurum sacrum recipere oleum intra tempus Pasche.

XII. Mandamus et præcipimus singulis vestrum, ne pro ullo emendicetis aut quæstum permittatis ad altare, præter pauperes vestræ curæ, vel eos quibus concedimus licentiam.

XIII. Præcipitur etiam vobis ne ullum permittatis Sacerdotem sive secularem sive regularem prædicare vel confessiones audire, vel emendicare ad altare publicum aut alibi predictam nostram Diœcesim, præter eos qui vobis litteras nostras commendatitias præsentabunt.

XIV. Præcipimus omnibus et singulis Parochis, ut librum tripartitum Parochialem penes se habeant, pro Baptizatis, Conjugatis, et Defunctis.

XV. Præcipitur omnibus et singulis, tum secularibus, tum regularibus hujusce nostræ Diœcesis, sacerdotibus ut mensalibus regulariter intersint Conferentiis; sub pœna suspensionis, ipso facto incurrendæ.

XVI. Mandamus itidem, ut in singulis hujus modi conferentiis, unus vestrum celebret missam, et alius sermonem habeat brevem, super aliqua materia pre-

vie ab ordinario, vel præfide data et specialiter assignata ; nominibus utique hujus modi Prædicantis, et Cælebrantis prævie indicatis.

XVII. Præcipimus et districte decernimus, sub pœna excommunicationis, ut nullus subditorum nostrorum, brachium usurpet aut ambiat sæculare, eo fine, ut jurisdictionem nostram, statuta diocesana sacrorum Ecclesiæ Canones, et Disciplinam Ecclesiasticam eludant, aut rescindant ; aut ut aliquem favorem, gratiam, hujus modi intercessione quorumcumque Laicorum, cujusvis status aut conditionis fuerint obtineant : sint tales, eo ipso non solum nostro indigni favore, sed etiam incapaces, si candidati, ad sacros ordines suscipiendos ; si sacerdotes, ad Beneficium obtinendum inhabiles. Ab omnibus Parochis, et eorum vicariis promulgetur hæc ordinatio semel saltem in mense, necessum est.

XVIII. Consuetudini tam antiquæ quam laudabili inhærentes, præcipimus sub pœna, &c. ut quilibet nostræ Diocesis sacerdos, quam primum innotuerit ipsis, de morte alicujus confratris, ejusdem Diocesis quinque cælebret missas pro cujusvis confratris defuncti anima ; et pro anima ordinarii sic defuncti, decem cælebrent missas.

XIX. Exhortamus omnes ac singulos vestrum, charissimi Fratres, ut pro animabus defunctorum, missas

ro quolibet solido anglicano, super eorum ex-
acceptis, celebretis.

Profanam ac scandalosam bibendi liquores su-
per quibus, aut funeribus defunctorum consuetudi-
nam pridem proscriptam, ut videre est in statu-
tali, vernacula lingua, exarata, super exequiis,
ortuorum, iterum improbamus, sub pœnis in
statuto expositis.

. Districte mandamus, sub pœna suspensionis,
Ita, ut omnes et singuli vestrum omnia et sin-
gula decreta, mandata, et decisiones, ad vos
sive directos, aut dirigendos super quibusvis
queremoniis et controversiis, ad nostrum tri-
delatis, juxta tenorem hujusmodi respecti-
vorum, &c, Fideliter exequamini. Qui se-
cundo hac re cerit, sit non solum suspensus, sed
multatus ad arbitrium Episcopi.

I. Ut omnes Parochi domicilium, seu hospitium
habeant sub pœna arbitraria.

II. Cum necessarium sit procuratorem in urbe
, ad negotia Diœcesana expedienda, ordina-
re quilibet Parochus, nedum Sacerdos hujusce
Diœcesis, coronam, seu quinque solidos An-
nis, ad hunc finem annuatim solvat.

IV. Ut Sacerdotes non admittant ancillas, nisi
amæ sint; de quibus nulla sit mala suspicio: et

ut

ut nullæ omnino feminæ in cubiculo Sacerdotis vis, aut domi aut alibi dormiat, sub pœna ei arbitrio infligenda.

XXV. Ut nullus Sacerdos secum co-equitaretur feminam, sub pœna ad ordinarii arbitrium

XXVI. Ut quilibet Sacerdos habeat prœdilectum Confessarium, specialiter designatum, cui saltem, in quindena sua confiteatur peccata.

XXVII. Ut qui convictus fuerit scandalum aut querelis cum laicis, aut aliis Clericis, ad ordinarii puniatur.

XXVIII. Ut semel saltem in Bimenſi curia, et Linteamina altaris laventur, sub pœna

XXIX. Ut quolibet dimidiato saltem mensis in pixide pro moribundis asservatas coram Sacerdotes, et recentes iterum conferant in pixide mundata, et bene elausa decenter in sub pœna, &c.

XXX. Tenetur quilibet Parochus numerum suorum, et aliarum personarum seu servorum, suis respective Parochiis degentium, in libro scriptum: et nomina eorum, seorsum, qui per constituendi et communicandi tempore Pasche satisfecerunt, habere; ut perspecte videatur quis, in actuali visitatione; cujuscunque Parochæ

.. Ut juxta, S. Canones, puniantur desidiosi, belles, &c. Qui secus fecerit Parochus, suspendatur ad tres menses prima vice, secunda vice ad annum, tertia vice suspensus et a Beneficio privatus fit.

XXXI. Districte, et sub interminatione divina præcipitur Parochis, et omnibus curam animarum commodolibet habentibus ut zelose seduli sint circa stationem infirmarum, ita ut nullus sine sacramentis moriatur: quod si quis, Parochi negligentia, sine sacramentis obierit, et detali mortali culpa reus fuerit, Parochus aut Vicarius, ab officio Beneficio suspendatur.

XXXII. Ut Parochi idoneos sibi assumant Clericos, et Sacristas, qui ipsis in administratione sacramentorum inservire valeant; qui juventutem Doctrinam Christianam docere possint. Parochus enim qui neglexerit subditos suos habere in Doctrina Christiana recte instructos, a Beneficio detrudatur, &c.

XXXIII. Qui debita contraxerit, quæ solvere, non debeat et deceat; non valet, non solum suspensione afficietur, quam primum ordinarie innotebit, sed etiam Parochia sic Parochi debitum contrahentis, alio Sacerdoti assignabitur, ad arbitrium ordinarii, et ita sequestrata remanebit usque dum huiusmodi iuxta debita in totum persolvantur.

XXXIV. Strictè præcipitur Parochis, et vices eorum gerentibus, ut quotquot harum constitutionum prebent

plebem spectent, semel in mense eorum gregi et explanent: et ut eorundem copiam penes in conferentiis mensalibus easdem secum habet eis publice legendas, sub pœna, &c.

XXXV. Quoniam præceptum est, ut fiant orationes et orationes pro omnibus hominibus, præ vero, pro Regibus et omnibus qui in sublimitatibus constituti sunt. Fiant igitur, pro ut decet et debet singulis diebus Dominicis et festivis in ; pro Serenissimis nostris Rege Georgio III. et F Carolotta, et tota Regali Familia ; pro Excellen- mo Pro Rege, Hybernæ ; pro pace, felici sta- bono Regimine, hujusce Regni, et totius I- Brittanici ; pro Regio Hybernæ Senatu, seu F mento, pro omnibus in genere, et specie, vivi que defunctis in Domino.

Domine saluum fac Regem; et exaudi nos in qua invocaverimus te.

Datum hac die 1. Maii,
1752.

ANTONIUS CC
T. Epus, Rapa-

UPON SEEING THE
TURE OF THE BLESSED VIRGIN,
WITH THE
INFANT JESUS IN HER ARMS.

I! brightest star of Heaven's great host, shall I
see for refuge, for protection fly?
O sacred Mother of my God! give ear,
poor suppliant, Blessed Virgin, hear,
render what I humbly strive to sing,
singing anthem to that Infant-King.

From thee to Christ, from Christ to Heav'n I move;
God the Father may propitious prove.
How can a sickly soul, ah! seek for rest,
from that Babe celestial on thy breast?
Smiles around: methinks he smiles on thee;
At one glance of them sweet smiles on me.
Ough flesh and blood th' internal streams of grace
forth; betray the Godhead in his face!
Heav'n, in that miraculous disguise,
at mysterious Infant's bosom lies.
him whom Heav'n and Earth could not contain,
sacred womb, Hail Mary! did sustain.
He that made thee, lik'd the work so well,
he left Heav'n, in that fond work to dwell.
Her Heav'n came down, by fix'd decree,
dwelt on Earth; God plac'd his throne in thee.
seat of grace remov'd from Heav'n above,
from thy womb brought forth the Son of Love.

O!

O! wond'rous work! effect of love divine,
Correct, excite, enflame, and temper mine.—
Softens my injur'd God's indignant ire,
And save my soul from everlasting fire.

O! Sovereign King, and Lord Supreme of all,
Subject my will to thine; renew my call;
However worthless my endeavours be,
To observe thy laws, so much transgress'd by me.
But hope's my refuge, and thy faith my guide,
Thy grace my comfort, and thy cross my pride;
Thy will my heart; and, oh! thy love my soul;
My all thine own, but sanctify the whole;
Thy glorious Mother my great advocate;
Heav'n's host my friends, my life thy paraclete.
My soul, my heart, my strength, my hope's in thee:
Oh! save me, Christ, from endless misery.

RESTI-

RESTITUTION.

Restitution, according to St. Thomas, is to put a man in the possession and enjoyment of that thing which belonged unto him, out of which he was depriv'd. "Restituere nihil aliud videtur quam iterato aliquem statuere in possessionem, vel dominium rei suæ. Vel, restitutio est actus commutativæ justitiæ, quando scilicet res unius ab alio habetur, vel per voluntatem ejus, sicut in mutuo, vel deposito; vel contra voluntatem ejus, sicut in rapina vel furto." Restitutio est rei acceptæ redditio, vel damni illati compensatio; vel tantidem refusio." The precept of restitution is absolutely necessary, in re vel in vo-
o. Non dimittitur peccatum nisi restituatur ablatum, &c.

I. When any number of people are accomplices of theft, or any other action contrary to justice, they are all obliged to solid restitution.

II. Amongst all those who are obliged to restitution, the first of all is he that keeps and retains unjustly another's property: and afterward, those who have a part in the injustice, or injury done to the neighbour, whether it be by command, by council, or by any other influence.

Vol. I

O

III. When

III. When the thing that ought to be restored is no more, it must be restored in equal value.

IV. Every restitution is to be made as soon as one is in a capacity to make it; nor is it to be deferred; at least without the greatest reason, and just cause.

V. When the proprietor is not to be found, the restitution is to be made to the poor, according to the direction of a prudent confessor.

VI. A man is not only obliged to restore what he unjustly retains, but also, all the damage incurred by the owner, during the time of such retention. v. g. John stole from James his working tools, for want of which James was set idle; by which he lost his earning; wherefore, John is obliged, &c.

VII. Whereas, one's honour and fame, &c. are more valuable than riches, gold or silver, &c. &c. He that defames, belyes, or wounds the honour, fame, or credit of his neighbour, is bound, by all means, to repair and restore the same, *omni meliori modo*, &c.

Demum. There is none under the sun exempt from the obligation of restitution; and of all the obligations that bind Christians, by the law of God, &c. there is none, perhaps, so ill and so little observed as this one. So much do avarice and pride overcome men. Nor is there, perhaps, one thing among

indispensible duties of our functions and past-charge so dangerous to us—and so little observ-
-so easily passed over.

1st Case. Romulus sold a horse to Remus, which did not as yet deliver unto him ; which horse soon happened to fall sick, by said Romulus his fault ; which the horse is rendered less valuable ; or, the horse is lost by pure accident ; or, the horse is seized and confiscated by the authority of the law, or, for some crimes committed by Romulus he delivered him to Remus. Is the seller obliged to indemnify the buyer in the first case, provided fault was but light, what we call *levis*, not *lata* ? Is he also in conscience obliged in the other cases ?

Answer. Romulus is, in the first case, since the age came by his fault entirely, *lata culpa*: nay, it happened by his fault, which was even *levis* ; *secundum juristam*, *custodiam autem venditor præstare debet, quam præstant hi, quibus res modata est, ut diligentiam præstet exactiorem, in suis rebus exhibent.*

As to the second case, Romulus is also obliged to restitution, if the horse was not sold, but on condition, and that the accident happened before the condition expired. *Quod si sub conditione res venierit, si idem defuerit, conditio, nulla est emptio sicut stipulatio. Quod si extiterit, Proculus nec octo-*

O 2
tovenus

to *venus esse periculum aiunt*. In the third case, also bound to restitution, if the horse was not vered, &c. *mora sua cuilibet e nociva*.

2d Case. Peter bought from Paul ten barrels shelling, on condition of paying him the price month, at the rate of thirty shillings a barrel; P on just presumption of being paid his money at time appointed, made another bargain, but c not pay the money he contracted, because Peter not stand to his word, by which he lost ten crc which he could make of his last bargain, if E paid him, according to his bargain. Is Peter ol ed to pay Paul. not only the price contracted for ten barrels, but also the damage he sustained by delay of Peter's payment?

Answer. Peter is only obliged to pay the p contracted. And in the rigour, the lawful intere the principal sum, and not the damages, &c. in red by Paul. Because, he did not engage, whe bought, to such damages. *Venditori, si empti pretio solvendo moram fecerit, usuras duntaxat stabit. Non omne omnino quod venditor, mora facta consequi potuit, veluti si negociator fuerit pretio ex mercibus, soluto, plusquam ex usuris c vere potuit.*

3d Case. Stephen possesses, bona fide, an instance, which George, whose heir he is, possesses mala fide. The true proprietor of that in-

demand of his right, and restitution of the
en. Does his possession upon bona fide, ex-
phen from restitution, at least of the fruits ;
cipally, if the greater part of profits arising
own industry and care ?

rr. *Hæredis-quæque succedentis in vitium
nda e fortuna vitia possessionum a majoribus
perdurant et successiorem autoris sui culpa
r.* Wherefore, Stephen is in conscience ob-
estore the inheritance, along with the fruits ;
ays deducting the lawful and necessary ex-
ncurred by improving, and preserving the
As to the care and industry of Stephen to im-
e fund, that does not prevent the restitution
crease. *Omnis fructus non jure seminis sed
percipitur. In percipiendis fructibus magis
us ex quo percipiuntur quam seminis ex quo
aspicitur et ideo nemo unquam dubitavit
meo fundo frumentum tuum severim segetes
ex messibus collectum fuerit meum fieret.*

se. Eugene occupied a piece of fine meadow
years ; but being convinced fully by Red-
ho was the true proprietor ; is Eugene ob-
restore the profits ? &c.

r. If Eugene was a bona fide possessor, he
onæ fidei possessor, in possidendis fructibus
abet, quod dominis prædiorum tributum est

male, verum, fidei possessores omnes fructus solvere cum ipsa re præstari.

5th Case. Daniel bought a house, which he believed to be the property of the seller, and enjoyed the same two years; but Ambrose, who had been abroad on a far journey, coming home claims the house; upon which, a lawsuit commences, and continued two years; at the end Daniel is cast, (*Solvo recurrendum adversus venditorem*) is he to restore the profits of the house, i. e. the last year's, unto the right owner?

Answer. It appears he is, since he ceases to be a bona fide possessor, from the commencement of the suit. It appears on the other hand, that he is not. For although it can be said, he ceased to be in bona fide, &c. he cannot be deemed in mala fide. The most that can be said, is, that he was, possessor non bona fide. Which is the medium between bona and mala fide?

Answer. Daniel is obliged, from the beginning of the suit, to pay the revenues of the house.

6th Case. Two co-heirs, one of whom went abroad, was absent above ten years; is the one at home, viz. Enoch, at the other's, viz. Samuel's return, obliged to restore him all the income of his half of the estate, though he was satisfied Samuel had been all that while dead?

r. He is.

ase. John, a mariner, sailed a ship last Nicholas, and took a bag of diamonds, *en* hadesign to keep them; two days after came 1, which obliged John to leap out of the his sack in his hand, as the ship was sink- was lost; but he was not able to swim, till away his bag for ever. Is John in consci- ed to render Nicholas the value of his jew- pears he is; for he was a *malæ fidei* posses- in, he seems not, since the diamonds would lost, had he not taken them out of the ship

. John is not, though *malæ fidei* posses- ie was not the effectual cause of the loss, *domino suo*.

ase. Frederick kept Ferdinand several of the possession of an acre of good ara- d, by force or fraud, &c. but did not proper use of it, for want of labour and ation. His confessor obliges him to restore and profits of that acre to Ferdinand. ; excuse is, that he gained nothing by it; g cultivated. Is he obliged to render the wner all the profit he could make of the

Answer.

Answer. He is. *Deductis expensis.*

9th Case. Matthew lent Roger a hundred pounds twenty years ago, at five pounds per annum, and received that interest yearly, thinking he might fully do it without sin. But his confessor coming to know it, reprimands him severely, and orders him to make a full restitution of all the interest, and consequently to give up the capital sum, which is all he has in the world. Is he obliged in conscience to submit to his confessor's order?

Answer. Matthew is not, as a bonæ fidei possessor, rather dealer, except what he has extant upon the interest; or what he has received since he was convinced of his error. For he is rendered no poorer by it; and the interest was too little to him by, &c.

10th Case. Alexander having command of a ship, made considerable gain by lending out at interest unto many people, without thinking any harm of it, and being persuaded it was lawful, &c. by which he was enriched. Daniel, one of his sons, who afterwards enjoyed his father's inheritance, along with his brothers, fearing, justly, that a part of his portion came from unlawful usury, and that consequently he is liable to restitution. But he is not still, that he is not; as his father had received his interests, bona fide, and being a Protestant was consequently tolerated thereby to take interest

as a *bona fides* is a lawful title of possession, upon which he dealt, wherefore, his children are not subject to restitution. Secondly, because interest is a moveable property; for a *bonæ fidei* possessor acquires the property of this sort of goods, by a triennial possession, *cum titulo colorato, præsumptivo*: Daniel, then, and his brothers, who possessed these goods, *bona fide*, above six years, have acquired the property thereof, by prescription; along with the right of succeeding to their father's property. Beside, Alexander, the father, probably received part of these interests lawfully, on account of *damnum imergens* and *lucrum cessans*, as understood by theologians; or perhaps by free donations, *bona fide*, in which case, no restitution. Moreover, it is morally impossible to find out amongst the many, &c. Before we answer this difficulty, we ought to presuppose two maxims, First, a man is obliged to restore another's right, though expended, *bona fide*, when he is rendered richer thereby. *Eos autem qui justas causas habuissent, quare bona ad se pertinere existimassent, usque eo duntaxat quo locupletiores ex ea re facti essent (condemnandos esse.)* The second maxim is, that a possessor, *bonæ fidei*, acquires a property of fruits by a triennial possession, founded, at least on a likely title, or a coloured. So that these fruits exist in nature; or, that one is thereby enriched. As it appears by that law of the Emperor Justinian. *Constitutionem super hoc promulgavimus, qua cautum est, ut res quidem mobiles per triennium accipiantur.* Theologians, however, are divided

on this head: whether, to wit, that general law takes place, with respect to usury matters. One affirms it: alledging, as the law is general, there ought to be no exception. *Juxta illud ubi lex non distinguit, neque nos distinguere debemus.* Others, e contra quibus positis, sit.

Answer. We coincide with the last; and say, that as Daniel is persuaded, that a part of his share of his father's goods arose from usury, he should not avail himself of the triennial possession, bona fidei, but make some restitution, at least to the poor; it being impossible to know the proper people it should be made unto; though he does not appear to be rigorously bound. Pars tutior, &c.

11th Case. It is a custom at Piedmont immemorial, and authorised, to give out money at three per cent. A merchant of Turin, came to confession, and the confessor absolved him without any obligation of restitution. Has he done well?

He has not. For the general rule is, that when one is enriched by the use, he is obliged to restitution. That is, he that acts, bona fide, even; but he who deals, mala fide, is obliged to make restitution, whether he is the richer or poorer, &c.

12th Case. Mary got a hundred pound portion from her father, which she fears had been acquired

by

usury. Or, she is certain of it. Is she bound to any restitution?

No;—In the first case; for she is in a doubt; and her doubt is presumed to be ill founded. *Facile est noc? seu vera seu falsa de altero homine credere.* Idly, In case she were, she cannot make restitution, *vivente marito, invito.* But if she is obliged to any restitution after her father's demise, as being certain her father made none in his life, she is only obliged, according to the custom and constitution of the country, *pro rata*, according to her portion and legacy, if she became heiress of her father, *et non alias copius.*

13th Case. Castor espoused Margaret, daughter of Cræsus, a rich banker, who brought him a thousand pound fortune. After some years, Castor discovering that his father-in-law had amassed his riches by unlawful usury, and iniquitous other means, desires to know, if he is obliged in conscience to restore, *permodum restit*, any part of his wife's fortune, as being part of what her father ill acquired, and died without making any restitution? He is told, that he is not by any means; since he received it as portion. by fair contract of marriage. Idly, Because, he enjoyed it, *bona fide*, till then.

Answer. An expert divine before cited, says, that in truth, these reasons excuse Castor from the obligation of returning the interests he received by said

said portion, or any part of the fund which expended, *de bona fide*. But that it does not bind him of the obligation of restoring the principal remaining in his hands; nor even the interest he might thereby acquire in *futurum*, and fits he received since he ceased to be in possession.

14th Case. Bonaventura being married to Catharine, dying, his widow perceiving that her husband made a hundred pound by usury, he got from five or six of his neighbours, as it was said, for which he made no restitution. Is she obliged to restitution of the same?

Answer. If Catharine renounced to all common substance of her husband, except her personal goods or chattles, after his death, she is bound to no restitution.

Uxor usurarii tenetur ad restitutionem propter defuncto secundum quod ad eam, bona maritalia devoluta sunt; vel in quantum ipsa, vivente marito, talibus bonis usa est. Quod si nihil de bonis ad eam devolvitur; vel si forte de bonis in matrimonio attulerat fructus erant sufficientes suis necessitatibus, et pro omnibus quæ ex necessitate vita mariti; tunc non tenetur ad restitutionem faciendam; nisi fuerit usa rebus mariti, in compensationem; vel nisi aliquid alienum propter mariti sibi retinuit. Nihil autem est restituendum nisi alienum.

15th Case. Constantine, a merchant, has amongst his substance five hundred crowns in value, arising from usury exacted from Junius and Probius, for lent money, which he has no design to restore. Cannot his wife, without detriment to her conscience, make compensation, unknown to him, or even against his will.

Answer. The author of a work, attributed to St. Thomas, imagines, that as the wife can give out moderate alms of the goods of her usurious husband, when he does not expressly hinder, or forbid her, she can also make such restitution. Because, by said doing, she does a good thing towards the discharge of her husband's conscience; although she does it unknown to him. *Sicut in adjutorium, uxor est viro data ad generationem; ita ad rerum conservationem et multiplicationem honestam et utilem, et super hoc etiam ad viri salutis promotionem: unde Apost. 1. Cor. 7. salvabitur vir infidelis per mulierem fidelem. Quare sicut de rebus propriis viri usurarii potest facere eleemosynas moderatas viro ignorante & non prohibente; quia sic agit causam viri ad id quod tenetur, ad salutem suam promovendam.*

16th Case. Theobald settling accounts with Alexander, discovers a balance of ten pound against himself, which he is not able to pay. But Clement, their common friend, willing to oblige them both, lends the money to Theobald to pay Alexander, which he paid Alexander on the spot; but Theobald

bald died insolvent a few days after. Clement asks Theobald, representing, that as he gave him money to oblige them both, it would be unjust, & he should lose it, &c. Is Theobald obliged in conscience to restore it?

Answer. Alexander is by no means obliged to the money. For from the moment that money lent to any one, he that gets the loan, becomes the real proprietor of the same, and because he thus lends, transfers the property of it. And it is for that reason it is called in Latin *Mutuum*, as if you would say, *ex meo tuum*; according to that of the Emperor Justinian, unde etiam mutuum appellatur est; quia a me tibi datur; ut ex meo tuum fiat.

17th Case. Ildephonfus lent a hundred crowns to Theophilus for one year, which he demands at the year's end very pressingly; for he wants it to de and make profit of it. Theophilus, although he able to pay him, will not, but keeps the money three years longer, dealing upon it, *lucri causa*, contrary to justice and good faith, knowing that his creditor dares not sue him at the law. Is he not in force obliged to give Ildephonfus all the profit he may by the hundred crowns the two last years?

Answer. We do not think that Theophilus obliged to restore unto Ildephonfus precisely the full equivalent of all that he could gain by his money the two years he had it; but only as much as it

like sum would commonly produce by the same dealing he followed; and that in regard, not only to trouble, to the industry and other expences attending, but moreover to the chance of the dangers and misfortune that might occur in such commerce. Similiter dicendum est de eo, cui debitum non restituitur suo tempore: quia non tenetur restituere tantum, quantum, lucrari potuisset, sed secundum estimationem lucri, quod accidere consuevit, pensato labore, et infortunis etiam, quæ in lucro, alias accidere possent. Quia lucrum non causatur tantum, ex pecunia, sed ex industria et labore.

18th Case. Maximian employed his friend John to carry a hundred crowns to Hubertus, of whom he borrowed the same, but John falling on the road into a gang of robbers who took the money from him. Is Maximian obliged to give another hundred crowns to his creditor?

Answer. Maximian is obliged to remit. Again *sic*.

19th Case. John and Joseph, heirs to Julius their father, per *Beneficium, de inventario*, the amount of which is only a hundred pound, paid a hundred and twenty pound contracted by their father; they find still, that he received twenty pound by usury from three or four particular persons; are they obliged, as heirs, to return this usury, having still enough otherwise to discharge the same?

Answer.

Answer. As the children are but his father, by a benifice of inventory, the obliged to pay paramount to the profit of son, &c.

20th Case. Clare being bereft of father by whom she inherits forty pound; she in come a nun ; but finds certainly that part ney had been got by usury, which her haps, made *bona fide*. Is she obliged to ill earned to those that will prove their or, can she safely bring it to the convent forming herself, whether it came well or

Answer. "She cannot.

21st Case. Ferdinand, guardian to Anthony five hundred livers by usury interest of money ; cannot he make restitution of money to discharge his own conscience ; the profit, and not Ferdinand ? or is it for him to warn his pupil to do it, when account for his tuition ?

Answer. Ferdinand is bound in conscience, to make immediate restitution of his property, and not of Anthony's, his pupil ; so to have made a lawful use of his pupil's sell off by a judge's order, and the advice

his hands, all his perishable goods, and to dispose his money, *omni meliori ac legitimo modo*.

22d Case. Peter being in distress for want of money, borrows five hundred livers of Matthew, on condition of paying him ten per cent for the space of five years. Matthew, at the end of three years, received principal and interest; and at confession accuses himself of this usury: his confessor obliged him to give this usury to the poor, pretending that Peter did not deserve to get it. Has the confessor done right?

2

Answer. The confessor could not, nor should not oblige Matthew to make the restitution to the poor; it was due unto Peter only. For, according to Thomas, these only, who give contrary to the divine and human law, which forbids it, deserve to have what they give. Such are those who give money to obtain a benefice. *Quando ipsa datio est illicita contra legem sicut qui Simoniace aliquid dedit, meretur amittere, quod dedit. Unde non debet restitutio fieri de his; et quia etiam ille qui accipit contra legem accepit, non debet sibi retinere, in pios usus convertere.* For Peter did not sin against conscience, nor against the law, in paying the money interest to Matthew for the five hundred livers borrowed; for he borrowed in his distress; Matthew would not oblige him gratis. For against all the laws that forbid receiving usury, there is

ol.1.

P

is

is not one, either divine or human, that man to borrow in his want or necessity, or it. *Sine culpa, nisi sub sit causa, non est alienandus, juxta Dec. Angel.* Inducere hominem peccandum nullo modo licet: uti tamen periterius ad bonum licitum. Sicut etiam licet incidit in latrones manifestare bona quæ habent latrones peccavit deripiendo, ad hoc quod datur, exemplo deum virorum qui dixerunt ei, noli occidere nos quia Thesauros habetis in agro. Jerem. 41. But you will say, Peter usury freely to Matthew. That will not excuseth; for that will is a kind of mixt will, dum Theol, voluntarium mixtum, accordingetur, comparing him that pays such use to a who loses his money: Sicut etiam aliquis forat; hujusmodi tamen voluntarium non transse dominium; quia mixtum est (voluntarium omnino liberum. Ita quæq. Reginaldus.

23d Case. Cornelius, having borrowed for from Constance, pledged a gold watch in his as surety of payment; some months after Constance's house was burned, and so was the watch, and the rest of pearls which were laid up in his cabinet, were taken by thieves. Is the loss of this to fall upon Constance?

Answer. If the watch, &c. were lost by accident, viz, by burning, occasioned by lightning, or by the violence of robbery

upon Cornelius: because, notwithstanding engagement, he continues to be master of the thing, and the proprietor, and in that case, the risk takes place, *res perit domino suo*. But if the thing came otherwise, we must distinguish; for if the thing happened by a *lata culpa*, or even *levis culpa*, the sile of Constance, who was the keeper and guardian, he is accountable; but to the contrary, if it came by a *levissima culpa*, creditor according to Justinian, *quoque qui pignus accepit re obligatur, si et ipse de ea re, quam accepit, restituenda, teneatur actione pignoratitia*. Sed qui pignus utriusque gratis datur: et debitoris, quo magis pecunia credatur, et creditoris, quo magis ei intuito sit creditum, placuit sufficere, si ad eam rem custodiendam ad eam diligentiam adhibeat: quam si prestitierit, aliquo fortuito casu rem amiserit securum esse: non impedire creditum petere.

4th Case. Gubinus having promised marriage to Gabrielle, gave her twenty guineas, as pledge, in token of his promise; he was worth only two hundred livres in cash. But changing his mind some time after, without any just cause, he refused to fulfil his engagement, and demanded his twenty guineas of Gabrielle. The young woman told him, she was ready to fulfil the mutual contract, or promise which she made; and that since he altered his mind without reason, she did not look upon herself as obliged to return a penny. Wherefore, she replied, that the present he made her was

to be deemed conditional ; that is, under a tacit condition, that the marriage would be accomplished and that it would be inconsistent with sense or reason, that he would be thought to have given for half his fortune, and offered to give any reasonable interest that she would pretend, at the saying judge, or just arbitrator. Is Gabrielle obliged in conscience to restore the twenty guineas unto poor binus?

Answer. Gabrielle is by no means obliged. he that gives a pledge to insure his promise, gives *eo ipso*, his consent to forfeit the pledge, in default of his promise, without just reason. *Mutare obligum quis non potest in alterius detrimentum.* tender he made her of damages and interest, at arbitration of a judge, &c. would be admissible he had not affixed himself before hand to the which he gave her ; for, in giving her that gift he condemned himself, and ought to impute the loss of his money to himself, as being in the fault. *Quod quis sua culpa sentit, sibi debet non aliis imputare.* Imputari non debet ei per quem non facit quod per eum fuerat faciendum.

25th Case. Henriette, a girl of family, dishonoured by violence, which Martial offered and having threatened to prosecute him criminally if he did not give a hundred pound as dowry ; fear of which made him give her the hundred pound as the crime he committed, and the violence he

was known to no body else, nor she with child. Henriette was married four months after, to as much advantage, as if no such thing had happened, in scio marito. Is she obliged in conscience to return the hundred pound, since she suffered no loss by what happened between her and him?

Answer. We do not think she is. Although it be true, that if she had not received the money already, she had no right to make him pay it. Before having obtained sentence of condemnation against him. As she suffered not in her honour, or fortune, &c. *Convenit inter omnes, says Joannes Azarius, si metus iste ex causa rationabili Titio incutitur, ob culpam ejus, aut in pœnam delicti quod fecit; et Titius donat vel promittit, vel se obligat; tenet obligatio, &c.* Reginald says, quia nec injuria a damno precisa. nec periculum Domini, hoc non secuto, re ipsa inducit obligationem ad restitutionem; etiamsi illud, antequam transiret, potuerit deduci in pactum, sicut deduci solet periculum lucri cessantis, aut damni emergentis, ut pro illo subcundo accipiat pretium solveendum; siue damnum fuerit re ipsa secutum, siue non. It is true, what that author adds, conformable to a celebrated Spanish dominican quoted by Navarre, that a man who ravisheth a girl is bound in justice to some compensation, secundum judicium viri prudentis, pro clauſtro virginittis rupto, being a thing that can be appretiated. Hoc enim perinde ac cœtera corporalia domna; æstimabile est pecunia, ideoque perinde compensandum est. Navarre, however, does not admit that sentiment in our case

case or specie. *Quamvis*, *Judicio nostro*, *illa determinatio*, seu *resolutio*, (*Francisci a victoria*) *limitari debet*, at *procedat*, *locumve habeat*, quando *maritus ejusmodi defectum* (*virginitatis*) *non deprehendit*: *immò existimat se illam invenisse virginem*. Wherefore Henriette is not obliged in conscience to restitution.

26th Case. Anthony being hired for a day by Leo to carry brittle goods, to wit, glafs, looking glasses, or such, to some distance, got some broken and shattered ; perhaps because he was not so diligent and cautious as another of greater skill or management, or by a casual fall of a stone off a house on the way. Is he to sustain the loss ?

Answer. In such cases, when one is hired, &c. he is obliged to repair, not only the damage that happens by any great or notable fault of his, but that also which occurs even by a small one, i. e. *levis culpa* ; nay, he is accountable in some cases, such as this is, for a very light fault, i. e. *levissima*. But a man is not accountable for the loss which happens by pure accident. This decision coincides with the civil law. *Qui columnam transportandam conduxerit, si ea, dum tollitur aut portatur, aut reponitur, fracta sit, ita ad periculum præstat, si qua ipsius, eorumque quorum opera uteretur, culpa acciderit, culpa autem abest, si omnia facta sunt quæ diligentissimus quisque observaturus fuisset.*

27th Case.

27th Case. Adam lent his horse to his friend Aaron, to go from Paris to Orleans; Aaron finding it to be dangerous to pass the Forest in the night, for robbers, withstanding, advanced by moon light, confiding in his own strength, being well mounted and armed, overcame which three villains attacked, beat him, and robbed him of his horse. Is he in that hypothesis, obliged to abide the loss of the horse; for it is a mere accidental case?

Answer. Aaron indubitably is. The reason is, that the loan, which people call *commodatum*, is entirely made in favour of the borrower; or in the reverse case. Wherefore, he is accountable for the accident happening by his fault, etiam levissima sit. But he is not thus accountable, if he incurred no fault, at least if he were not previously obliged by express condition. This is the decision of the law. *Commodatum autem plerumque solum utilitatem continet ejus, cui commodatur. Et ideo vult Quintii Mucii sententia existimantis et culpam tantam et diligentiam, &c.* With which the civil law squares. *Cum gratia sui tantum quis commodatum accepit, de levissima etiam culpa tenetur licet casus fortuitus (nisi acciderit culpa sua, intervenierit pactum, seu in mora fuisset) sibi non imputari.*

28th Case. Aubinus employed Conrad, an honest and faithful man, to return a horse to Damien, which he borrowed from him. Conrad being set upon by villains

lains on the road, who robbed him of the horse full day. Aubinus wants to know, if he is bound in conscience to pay Damien for his horse, although the robbery was committed without any fault of his, or, is it Damien that must sustain the loss?

Answer. It is an approved rule of the laws, that when one is bound by virtue of any contract, such as letting, hiring, lending, depositing, and entrusting, to restore such or such things identically, i. e. the very same things, in individuo, as the same horse, which Damien lent me; or let, or hired ~~into me~~ ~~or~~ which I found even knowing he belonged to him, a man is not obliged in conscience, to answer for the loss which happened by pure accident, in these things which he duly sent, and were lost, without any fault of his, before they came to his hand, i. e. to the real proprietor. Because, according to natural equity, every furtitious case ought to fall upon him, who is the proper owner. *Ad eos qui servandum aliquid conducunt, aut utendum accipiunt damnum, injuria ab aliis, datum, non pertinere procul dubio est: qua, enim cura, aut diligentia consequi possumus, ne aliquis damnum nobis injuria det.* Behold the second rule. *Argentum commodatum, & tam idoneo servo meo tradidissim ad te-perferendum: ut non debuerit quis æstimare futurum, ut a quibusdam mali hominibus deripiretur: tuum non meum detrimentum erit, si id mali homines interceptissent.* Cabasius proves the same by one of those laws, and by the decretal of Pope Gregory IX. which we have cited

sted in the foregoing decision. *Quia quoties omni delicti culpa seclusa, res perit domino suo perit.* We must therefore conclude that, in the exposed case, Aubin is not obliged to pay Damien the price of his horse; because it was taken from Conrad by main force; but it would be otherwise, if Aubin had any fault in it; for example, if Damien had only sent him by some body, to warn him, whom he (Aubin) knew not, and that he forthwith remitted him his horse by that stranger. In which case, if that person had stolen the horse, Aubin would be obliged to pay the price of it to Damien, on account of his too easy credulity. Which can be proved by the disposition of another law, upon the glossary, viz. *Quid si mentitus est, dicens, sibi rem tradendam, cum causa commendandi missus est? respondeo: non nocet commendanti—quia est ei imputandum, qui credulus fuit.*

29th Case. Paternus having lent two silver flambeaux unto Julien, this man laid them up along with his own plate, in a locked chest, in a low room in the front of his house. Villains came at night, forced in, by wresting two or three bars of iron, through a window, seized the plate and carried it entirely off. Paternus demands the price of his flambeaux. Julien does not think he is liable; having taken as much care of the flambeaux, as he did of his own, which he lost by the pure accident. Julien desires to know whether he is accountable to Paternus?

Answer. To answer this difficulty, as well as many others of the same kind, we must distinguish three sorts,

sorts of faults of which one may be guilty on such occasions. The first is called by the jurists, *lata culpa*, i. e. a notorious fault; and inexcusable. Such a one as common sense itself condemns, for want of that attention which all the world observes. *Lata culpæ finis est, non intelligere id quod cernes intelligunt.* When one neglects that which no one commonly neglects, or does what no other generally does. For example: when a man entrusts a thing of considerable value to one he knows not, without the greatest necessity; or, when a man lends money to a rogue, whom he knows to be such, &c. the second fault, called in law, *levis culpa*, or light fault, viz. when one neglects, or commits what those of his profession, condition, &c. do not on the same occasion. For example: when a man takes into his service a person whose character or abilities he took no proper care to be informed of, when he had business of great consequence to execute. When one takes a short way through a forest, which he knows to be infested with robbers commonly. When he neglects to make hay when the sun shines, by which he loses his crop, &c. The third is called, *levissima culpa*, i. e. a very light fault. Such a man commits, when he observeth not every care, precaution, and cleverness that the most cautious and intelligent people use. For example: when one does not prevent all the tricks and turns of address which rogues make use of to cheat us, and steal our goods. His *propositis sit*. It is easy to answer the difficulty proposed; and every other of the same nature. For, by what is said, it is plain that Julien is not free from all

these faults; that he is, at least, guilty of the
to wit, *levissima culpa*. For it is known, that
precious things as plate, are never laid up in a
apartment next to the street, &c. As to what we
commodatum, being given, in favorem commo-
rii, the borrower is accountable for the least
t, &c. Is qui utendum accipit, says the Emperor
inian, sane quidem exactum diligentiam custodi-
re rei præstare jubetur: nec sufficit ei tantam dili-
gentiam adhibuisse quantum suis rebus adhibere solitus
si modo alius diligentior poterat eam rem custodire.
ich perfectly agrees with the decretal of Gregory
already quoted. It follows hence, that as Paternus
did nothing by lending his flumbeaux, being given
only to serve Julien, and that Julien is deemed
guilty, at least of some kind of fault, that he is to
Paternus the price of his flumbeaux.

oth Case. Germanus made an offer of his horse
to his friend Landry, merchant, going a short jour-
ney of ten leagues; Landry readily embraced the
offer; the horse took sickness, on the road, and
Landry having no sort of skill in horse flesh, or their
orders, neglected to apply to a country farrier,
within three quarters of a mile from the town, where
he was going, and persuaded he would find a more
expert farrier, where he was going to, and that he
could easily make that place good, but the horse died
on the road. Is Landry accountable for the loss?

Answer. He is not.

31st Case.

31st Case. Aurelius lent Bernard a cloak, *tulo precario*, which was in two days after, by his imprudence. Aurelius demands the of his cloak. Is Bernard obliged in conscience to pay him?

Answer. We have already said, that with the Civilians and Canonists there are kinds of faults: *lata, levis, et levissima, & bus attentis*. We answer, with the celebrated shop of Salern, that he who received any thing under a *precarious* title is not bound to the loss; it comes by his fraud or own great fault. What Bernard is not accountable in conscience for the loss of his cloak; except in the case excepted. For, all contracts be favourable only to him who receives the thing, he is not, however, obliged to answer for a small fault, or even every small one, as he would be in a similar case, in a loan, *in commodato*. The reason that Panorm gives for this difference is, that the *precarium* is revocable at all times, when the lender pleases to give it. *Precarium utendum con quamdiu patitur qui concessit*, says that the Canonist, and consequently the fault is to be imputed to the neglect of him that received it.

That decision is agreeable to law, which says, *Dolum solum præstat is qui precario rogavit totum hoc ex liberalitate descendat ejus, qui præ concessit; et satis fit, si dolum tantum præstetur* panorm, tamen (*lata*) dolo proximam contine merito dixerit.

d Case. Meletius prayed Leonard to grant him use of certain utensils, or furniture, gratis, for time as he (Leonard) would think proper. Leonard granted his request, and redemanded them month after. But Meletius excused himself, he could not return the furniture; upon some which Leonard did not approve. Four days thieves carried away these goods in the night; were destroyed by accidental fire, perhaps by a lightning bolt. Leonard demands his goods; or the value, immediately from Meletius. Meletius excuses himself, on the common plea, that the goods were lost by pure accident, for which he is not accountable, as he was not in the fault of it. Which of the two is to abide the loss?

Answer. This is what they call a precarious act; which, as the law says, is that which a man gives at the request of another the use of a thing for as long a time as the proprietor thinks proper. *Precarium est quod precibus petenti utendum datur tamdiu, quamdiu is qui concessit patitur.* He that received any thing, sub titulo *precarii*, regularly speaking, accountable only for default, or culpable fault, *lata culpa*, which by the law is considered as a fraud. *Lata culpa plane dolo committitur.* But, because he who thus gives a thing has a right to recall it whenever he pleases, *qui pre-concedit, sic dat, quasi tunc recepturus, cum meruit precarium solvere*; and he that receives cannot keep the same contrary to his will that he gave it. Whence it follows, that if the thing be lost

last any way, it must be lost to him who differs
 restore it to the owner, when it was deman
 This is the decision of a law already cited.
*neraliter erit dicendum in restitutionem venire do
 et culpam latam duntaxat, cætera non venire. I
 post interdictum editum oportebit et dolum, et
 pam, et omnem causam dæbebit constituere.* I
 which it is evident, that Meletius is, according t
 case stated, obliged to pay Leonard the full val
 his furniture ; because he refused to restore
 when they were asked. Nor does any accident
 soever that might happen excuse him.

33d Case. Samuel took upon him the proci
 on of Albert, to take care of his affairs witho
 or reward ; in which business he always acted,
 fide ; but, at the same time, with some neglige
 by which, Albert lost two hundred livers at the
 Is Samuel obliged in conscience to pay the da
 caused by his neglect, tho' he receives no emol
 for his trouble and industry ?

Answer. It is certain that a Proctor, or M
 tarius, who freely and gratuitously accepts the c
 of managing another man's affairs, is in consc
 bound to take the same care and punctuality of
 that a wise and diligent man is accustomed to
 of his own business, under pain of answering fo
 damage that could arise by his negligence. I
 he is not obliged to account for any thing that ha
 by mere accident. Thus the law decides: *a q
 ratore dolum & omnem culpam non etiam im*

sum : casum præstandum esse juris autoritate manifeste declaratur. Samuel is therefore obliged, in conscience, and law, to indemnify Albert in all that he lost by his neglect. The reason of that decision is, that, although every one is free to take or refuse such a commission, when you accept of it, you are obliged to execute it ; at least if you do not, give it up at proper time, consistent with the interest of him from whom you received it. *Mandatum non suscipere cuique liberum est, aut quam primum renuntiandum*, says the Emperor Justinian. Otherwise, the employer might have right of action against the procuror ; at least if the latter had no just cause of giving up his employment. *Nam nisi ita renuntietur, ut integra causa, mandatori reservitur eandem rem explicandi ; nihilominus mandati actio locum habet nisi iusta causa interceperit ; aut non renuntiandi, aut intemptive renuntiandi*. As the same Emperor adds.

34th Case. Lucius engaged Titius to manage his affairs, and to take care of the cultivation of some land belonging to Mævius, his friend, who is gone abroad beyond the seas. But Titius, after accepting this charge, gratis, neglected the business ; by which neglect, Mævius lost fifty pound. Is Titius obliged to indemnify Mævius, with whom he made no convention ?

Answer. The particular circumstance found in this case, is no reason why we should not give it the same

same answer we gave the former case. Wherefore, Titius is guilty. *Mandatum inter nos contrahitur, si mea tantum gratia tibi mandem, siue aliena tantum, — aliena tantum veluti, si tibi mandem, ut Titii negotia geras.*

35th Case. Bernard having prayed George to cut down his meadow the first good day, or weather he could see, George accepted the commission: but, instead of embracing the first good weather, as his neighbours did, he delayed the task for eight or ten days longer; by which the meadow or grass received considerable damage. Is George obliged, before God, to make restitution unto Bernard for the loss; although he took the charge at the request only of Bernard, for fear of disobliging him?

Answer. If that commission proposed by Bernard was accepted gratuitously, it is what they properly call in law, *Mandatum*; and if Bernard agreed to give George any sum of money for his trouble, &c. and that he accepted the same, it is a contract they call *locatio operarum*; this is, the distinction in the law. *Mandatum nisi gratuitum nullum est: nam originem ex officio atque amicitia trahit.*

END OF THE FIRST VOLUME.

SUPPLEMENT
TO
Colleetanea Sacra;
OR,
IOUS MISCELLANY.

IN
VERSE AND PROSE.

IN SIX BOOKS.

BY THE
REV. DR. COYLE.

STRABANE:
PRINTED BY JOHN BELLEW.
M.DCC.LXXXVIII.

THE following Address and Poem, upon the
cal Hour of Death, had been mislaid by a
when the manuscript was sent to press, &
first volume printed off, and bound before the
take had been discovered, on account of the
thor's absence from home. All the remedy
could be, with convenience, embraced, &
print it by itself, and to be thus sent along
the work. The noble lady hereby addresses
therefore, it is hoped, kindly overlook the
dental mistake.

To the Right Honourable

T H E

COUNTESS OF FINGAL, &c. &c.

MY LADY,

A Bard, by chance, yes, on the Atlantic shore,
I'ho' barren now, conspicuous heretofore;
As feeble buds thro' sickly *stocks* pervade,
Awakes half living from the fire decay'd.
Thus were the stocks of all our antient *low'rs*.
By foreign kites stript of their native flow'rs.
The *Bruchus*, *Locus*, and Norwegian *pest*,
And ev'ry *plague* that could afflict us best.
For ages past repining in decay,
Our blasted soil scarce bore a single *bay*.
A greater wonder yet, the *escheated race*
Retain a spark of their primeval grace.
Which proves this adage is for ever right,
"God fits the back to bear th' unequal weight."

We do not still our temp'ral pains regret;
We can forgive, altho' we don't forget.
Great *Salem* fell, the fav'rite once of God;
Our Fathers sinn'd;—and we must kiss the rod.
Our stocks, like him, the moral stock of all,
Encreas'd the pains of his enormous fall.

A 2

But

But he that did the *fall* of Adam hail,
May yet perhaps our woful doom repeat.
A penal life becomes the fallen state ;
But patience smooths the wrinkled face of fate.

It's hard, my Lady, where six counties can
Scarce find one Cath'lic an *exalted man*.
Wherein the natives, by one fatal stroke,
Were, to a man, proscrib'd, attainted, broke.
One cause of comfort yet this much repairs,
" *The frowns of fortune are the spurs of prayers*".
This spurs thy Bard, and wings this plain address,
He writes for zeal, be thou her patroness.
To patronize the cause of virtue best
Becomes great matron, thine *illustrious breast*.
'Tis in obedience to her mandate too,
For she's your guest, we must apply to you.
These labours then, which zeal alone inspir'd,
'Thy soft'ring hand, my Noble Daine, requir'd.

I have the honour to be,

With due regard,

My Lady,

Your most humble,

And most obedient servant,

A. COYLE

ON THE
CRITICAL HOUR OF DEATH.

DDecline, good muse, to sound thine humble lyre,
in vain conceits, touch not the trembling wire.
I sing to those who sing but venal lays
of fields of blood,—kings, heroes, comic plays.

Hence let my timid hand the subject try,
and paint the pangs of death before I die.
I sing thoughts that may religious acts impress,
to warn the patient of his last distress.
When languid nature agonizing lies,
with pains distracted, and repentant sighs;
When idle scenes must end in bitter grief;
When all the world cannot afford relief!
I sing beyond the reach of human skill,
for the deed the Lord accepts the will.
My aim is truth,—content with moral sense,
I write for virtue,—not for recompense.

Come, mortals then, from idle works unbend
your frantic minds,—to serious thoughts attend.
From these amusements which deprave the heart,
your thoughts to God's eternal truths divert.
I bid on these truths, instead of *tan* and *igbe*
your mind a while, in spite of novels, feast.

The salt of wisdom from the moral bring,
And bathe your souls in Silo's hailing spring.

Remember, man, thou art but fickle dust ;
And to the same return at last thou must.
The man—the cause—the consequence review
Which brought that judgment,—death, Of man
you!

By man we fell—the flower of Eden † lost ;
From East to West the seed of Adam tost.
How small the cause ; how desperate the suit.
No wonder ; for it was forbidden fruit.
For ev'ry sin, forbidden fruit must be ;
From breach of law derives iniquity,
Soon as the sentence pass'd on Adam's fall,
His guilty race to death and judgment call.
As light'nings rush, the ruthless fury fires,
Straight life demands—the guilty victim dies !
The last sad scene of mortal life anon,
With terrors fraught, perhaps despair comes on
What heart can then, what human strength can
When death and judgment Heav'n and Hell appear
These awful ends the struggling soul alarm ;
Nbr can the world the tyrant death disarm.

• Penance.

† Eden signifies the East. Paradise being E
Eden, or the East, facing the rising of the Sun.
in Irish, is a face. *Eiden na greine*, is the face
Sun. Bin Eiden, now called the Hill of Howl
so called, because it faced the East.

it must then the tortur'd heart convulse !

O ! death, can'st thou endure repulse ?
 es and treasures, all the world avert
 ignation and unerring dart.

me Heav'n, my feeble fences arm
 at last attack and dread alarm.
 an tell, no mortal surely can,
 ng conflict of the soul of man ?
 n her clod she knows not where she goes,
 s pleasures, or eternal woes !
 like this, except the last of all,
 when this universe must fall.
 ry creature, king and subject must,
 ne and fire, return to final dust.
 n the Sun, which decorates the day,
 l beams shall then no more display.
 d-shot moon her borrow'd rays no more
 diffuse, her twilight task is o'er.
 eling stars and tumbling arch break down,
 his world in one sepulchre drown.
 s from both earth and seas arise,
 ls of fire rage thro' the vaulted skies.
 bling globe from it's great axis nod,
 a the world beneath the wrath of God.

when the tyrant comes, avenging death,
 our frames, and force our vital breath,
 ear, confusion, wild despair,
 n the soul her wedded co-mate-tear,

To

[8]

To atoms shall the shatter'd carcass turn,
 The soul to glory, or, alas! to burn!
 For she must yield in this unequal fray,
 And cede to death her fav'rite *cat* of clay.
 To grubs her flesh, to dust her spouse consign,
 Herself to judgment on the spot resign,
 The rosy cheek, the ruby lip before,
 And beauteous dimple charm the world no more.
 Devour'd in death deceitful beauty lyes,
 And noxious vapours from her carrion rise.
 Her charms no more th' enamour'd breast excite:
 The lover loaths at her last dismal sight.
 Wealth, friends and titles, all absorb'd in death,
 Like bubbles vanish with departing breath.
 The painter, poet, and the sopher shall,
 Mixt with the dust of perfect ideots, fall.
 But ideots here, and slaves despis'd by men,
 Shall shine in glory, mixt with angels then.
 When proud scholastics, pow'ful tyrants mourn,
 And in the flames of hell for ever burn,
 The scepter claims no more distinction then,
 No more than * Hackball's ass and liv'ry men.
 In vain will man the help of man invoke,
 The thrones of Heav'n cannot avert the stroke.
 In vain shall friends, fond lovers now deplore;
 At death's approach the farce of life is o'er.
 The scene is acted; th' actor lowly lies;
 Whilst to her judge the widow'd spirit flies.

Arraigh

* King of the Beggars.

l, condemn'd or then acquitted she
 the sentence of *eternity*.
 us blest'd;—if wicked here below,
 alas! to flames eternal go!

re must then the stroke of death obey,
 et us the temp'ral duty pay;
 s baptize * the woful stains of sin,
 amend.—In time my soul begin;
 e, and confess th' enormous sum,
 summons, and *sub pœna* come.
 il day! I mean the day of death;
 eiv'd,—it's sure the day of wrath.
 of death! yes, and the last dread day,
 y soul resumes her barque of clay;
 ed, thus together flee,
 less'd, or else accurs'd to be.
 : despair th' unhappy spirit mourns,
 : pains anticipates,—and burns!
 : dungeon of the pit below,
 v she must on demons' shoulders go.
 ie worm,—the loss of Heav'n,—the fire
 : cease,—while 'God exists expire!

B

SOLI-

hat is to wash, in plain English

[10]

**SOLILOQUY of the SOUL, at the Tribunal of
ETERNAL JUSTICE, on being condemned.**

O! Wretch of woe! yes, wees eternal now,
Where shalt thou hide thy once imperious brow?
Or can'st thou, mass of putrid clay, behind
Afford one comfort to my guilty mind?
Thou greedy monster of impure desire,
To please your lust I'm doom'd to live in fire!
Curs'd be thy grave, voluptuous, greedy gulph;
O! child of wrath; thou false devouring wolf!
Curs'd be the moment of the fatal day,
That brought my soul to animate thy clay.
And may that sun or star suspended be,
That shin'd upon the man of sin and me!
You sleep as yet in thy maternal tomb,
But Hell must be thy last eternal womb!
Thy horrid face expos'd at last must be,
In all thy features of enormity.
When thou shalt with the tow'ring mountains woud
Fall on thy head, to screen thee from your God!
A wish which I, in vain, alas! conceive;
For nought can hide me from his wrath,—or save.
Thou shalt, in vain, with Hell's infernal gloom
To hide thee from the wrath of God to come.
O! cou'dst thou feel the loss which I sustain,
The loss of God, more keen than ev'ry pain.
Yes, keener, greater than the fire of Hell;
Infinite that! not this, however fell!

Compound

Would I to live in flame and fire,
That my guilt might expire.
To see the face of God in peace,
Nor ask another gift of grace!
Alas! my state cannot retrieve;
Alas! in Hell there can be no relieve.
I shall withstand the last indignant fight
With God's avenging wrath and dazzling light;
From the burning lake ascend,
Bring the flesh to share our dismal end.
I shall curse'd, to hear the last decree
Which shall pass'd, on sinners,—you and me!
To my woes,—my furious frantic cries,
Did carcass in oblivion hies.
Nought thy writ of peace; my torments sell;
None, nor man, nor angel yet can tell.
I was like, esteem'd my life secure,
And drink, and live an epicure.—

My coffers were with guilty treasures stor'd,
My mine idol,—that I once ador'd.
My siffs, proctors were rapacious slaves;
No other but egregious knaves,
I my tenant, and shut up my door,
To the naked orphan and the poor.
I saw the widow's tears apace
With hunger from her craving face.
O'er the weak, the simpleton buffoon'd,
And th' afflicted underlings dragoon'd;
I holy precepts into ridicule,
And scold'd, call'd every saint a fool;

B. 1

Deem'd

'Deem'd Hell a bugbear, priestcraft, ~~venal~~ ~~flattery~~
 Thought no man but a cunning juggler-wife.
 Thus have I spent my wicked life below ;
 For which I must for ever weep in woe !
 I vainly thought a man of birth should be
 Regarded here with greater dignity ;
 That God would still, provided there was one,
 Divide the beggar from the gentleman.
 And that he doth (but to my loss and shame).
 Of rank regardless, riches, pomp or name.
 For gentle folks, I find, are often here
 Respected as the rich do beggars there.
 A God there is, beneath whose wrath I fell ;
 An Heav'n for saints alone, for sinners hell.

REFLECTION.

THUS Judas sell a sacrifice to self ;
 Betray'd his God,—despair'd, and hang'd himself.
 How many since fell by th' internal pill ;
 So much bewitch'd is man's erroneous will.
 Debauch'd when they from virtue's compass slide,
 The flesh indulge, and truths divine deride.
 The cause of God, —the neighbour's life betray,
 And on the blood of fellow creatures prey.
 The most, alas ! of all the men in power
 The rest oppress, betray, despoil, devour.
 The tyrant yet, his rectitude to shew
 Will hang the starving wretch, yes, for a ewe !

That

perhaps, whom his tyrannic breast
 d to steal, with desp'rate hunger press'd.
 at would contrive a crooked clause
 ustice, and elude the laws ;
 d the widow of her mantle strip,
 for a scanty morsel whip.
 re peasant of his coat deprive,
 : a thousand bleeding slaves alive.
 er, merchant, and the farmer cheat,
 cou'd, rob all the church and state.
 Lord bestow'd his wealth and pow'r
 his creatures, and their flesh devour.
 permits the sinful instrument,
 't oppress'd from future punishment.
 : a thousand are thus sore distress'd,
 at is of pow'r and wealth possess'd.
 ery those, whilst judgment these await ;
 't eternal Judge retaliate.
 at once what is, what will, what was,
 e action, consequence and cause.
 ans abundant here. hereafter pay,
 merit,—use,—abuse,—obey.
 he left the will of man to be ;
 'd he merit if he were not free ?
 a man possesses here, we see,
 deprav'd the will, abandon'd he.
 doth he the gifts of God abuse,
 ivine and heav'nly laws refuse.
 it yet assumes this impudence,
 he sacred cloak of innocence.
 and chouse in ev'ry shape appears : —
 : of all is when they cheat in tears

Now.

Now strut the balhaw, now the saint display ;
 It's hard to paint a human beast of prey.
 This is the picture, *in relief* * brought o'er,
 Which I have sketch'd just at the bar before.
 For these must be, like Judas, Arius burn ;
 Like Dives die, and Epicurus mourn.

Not so the pure and poor of heart alone,
 Whom worldlings here with scornful eyes disown ;
 Relax'd with labour, and oppression grey,
 With penance melted, but with virtue gay ;
 Inur'd to pain, resign'd to suffer more,
 Nor thinks he can discharge the penal score ;
 Drown'd in the love and filial fear of God,
 Who greets the hand, and kneels to kiss the rod ;
 Who prays for all, acquits his greatest foes ;
 Will no man's sins, except his own, disclose ;
 With little thank'ul—hardships more content ;
 And tho' he hardly sins, still penitent ;
 Who with the morsel earn'd by labour, can
 Relieve the hunger of another man ;
 With gentle, yet with awful grace reflects,
 Amends and pleases, whilst he still corrects.

This is the man who meets without surprise,
 The face of death, without confusion dies.

Ti

* Or *relievo*, a technical term in *statuary*, which signifies raised work ; for such is the performance of the sculptor.

he eve of death to him is that of grace,
 f glory, gladness, life, eternal peace.
 glorious, like his heav'nly *Master*, fought,
 triumphant *bays* on *bryars* grafted brought.
 rich with the spoils of conquer'd tyrants,* now,
 with laurels crown'd, behold his rev'rend brow.
 in words describe, no language sure can tell
 the joys of Heav'n, and furious groans of hell,
 o view the saint, salute th' eternal King,
 whose trophies men,—not men but angels sing.
 whose friends on earth, from ties of nature moutra,
 and now rejoice, and now weep o'er his urn.
 his happiness with wreaths of glory crown'd,
 his loss to men, the saint and sinner found,
 the hero's soul the storm of hell defy'd,
 and conquer'd death, although his body died.
 with only cou'd his temp'ral yoke untie,
 while virtue wings his soul beyond the skie.
 his task is done; successful warfare o'er;
 the laureate chief is doom'd to fight no more.
 protected by the † sevenfold shield of *grace*,
 guardian Angel signed his writ of peace.

Th'

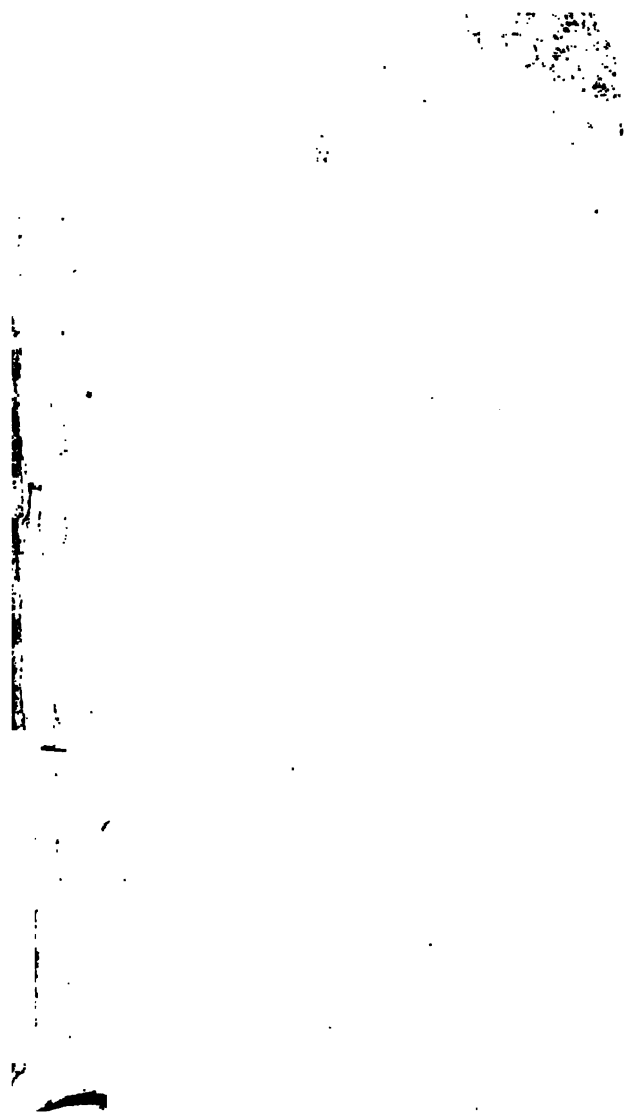
The Devil, the World, and the Flesh.

~ The holy Sacraments.

Collectanea Sacra ;
OR,
PIOUS MISCELLANY.

IN
VERSE AND PROSE.
IN SIX BOOKS.
BY THE
REV. DR. COYLE.
VOL. II.

STRABANE:
PRINTED BY JOHN BELLER.
M.DCC.LXXXVIII.





Collectanea Sacra;

OR,

PIOUS MISCELLANY.

IN SIX BOOKS.

BOOK IV.



1

100

2

3

4

5

6

7

8

9

10

11

12

PLAIN REASON.

I N

TWO LETTERS

TO A FRIEND.

TOGETHER WITH

A THIRD LETTER

TO ANOTHER ON THE SAME SUBJECT.

WHEREIN

Moderate Controversy is justified, and bitter Disputes
condemned.

BY THE CHEV. O'DUNN.

STRAZANE: PRINTED BY J. BELLEW.

M.DCC LXXXVII.



PLAIN REASON, &c.

LETTER I.

HOW much, my friend, this little piece
may be

Approv'd, or not, 'twas well design'd by me:
It's void of rancour, and fanatic gall;

It therefore claims th' indulgent will of all.
From sharp disputes, however sound and
true,

Content will seldom, but disgust ensue.

For, truth, plain dress'd in modest style,
d'arms

The hand of wrath; whilst frantic zeal alarms.

On modes of worth's seldom folk agree:

Let disputants behave like you and me

But here the loss; when sense and reason
fail,

Pride enters in, and prejudice to rail:

With stormy clouds, the void of wit and skill,

Of knowledge, manners, and good nature fill.

I is not out of errand zeal, but come

Dispute, but for t' affront and overcome.

To maul his neighbour, and his weakness
 knew,

And such a thoughtless victim proudly crow,
 Whom many a man, who know religion be-
 T' improve another, not to aggrrieve, conte-
 Tain'd in those who most affect are real

Inhuman—once, yes, at the John of Gau-
 Tain, an ensign of a regiment,

Victim of wars, and wounds, of laws, a
 King;

Of Law, strength, and religious things;
 In every point, except the last, agreed;
 Wholly dissident on the Apostle's Creed.
 Rovers, but he, the smart of this later,
 Belonged to Church, or Mass, or Mission:
 In his mind, the moral code of the world
 Was drawn from them, my mourning garb
 yet!

It's true, by theg. releasing, I was suppl'd
 Which of your friends, or wife, or mother
 did?

My mother, then—O! I had seen the wife
 Shake hands, and be, we'll have no more
 then.

The The. he. J. in. S. L. and M. F. L.
 I beg your pardon, and I am sure that
 Henceforth, for the good, and good, and
 place

We dopt the The. for the of present pos,

In which, a comic youth who sat along,
 'allis in a cast,—and sung this little song.

A Priest and a Col'nel had met at an inn,
 eligion the one, t' other War usher'd in;
 'he one blood-announc'd, t' other pray'd for
 his life :

uck laugh'd at them both with a blast of his
 fife.

You're young says, the Droll, and so like-
 wife am I,

ispute not of Faith with such men 'till you
 die :

here's a time for Religion, a time for a jest,
 time fit for preaching, another for rest.

Hold, hold, says the Col'nel, almost in a
 rage,

ou laugh at Religion, you jest, on the scep-
 tith is a ghost that makes cowards of many,
 onor forbids us therefore to have any.

No, Faith's an indenture, a Barrister cried,
 nd we're the best judges on earth to decide.
 'he Pulpit must preach what the Senate de-
 fines,

ou're judg'd by the lawyers, and not your
 divines.

No, no, says a Quaker, you're nothing but
 scribes ;

our Priests are the Rabbins, and Cæsar pre-
 scribes ;

Religion's a mode that must alter by time
Now Fancy, not Law, makes the older a crim

Thus ended the contest; every one full
a song, and we parted all in good humou
and so may all contending parties; nor do
see any, who have more need of good n
ture, decorum, and patience, than religio
disputants.

I must confess, there is one great adva
tage in learned argument and controver
if people would observe the forms of go
manners and common civility, especial
chuity; for, if there were no such trials
Skill and knowledge, there would be
annihilation; and the great republic of lette
soon would sink down to nothing: arts an
sciences would soon gather rust, and decay
and Religion even would soon get leave
It is even Superstition the Holy Bible, and Boo
of Prayer would become the food of mof
and not of Christians: for the very Clerg
if there was no opposition, no fear of arg
ment, and controversy from any quart
would soon lose the ability of reasoning, as
I have seen in the case of the Jesuits; as
every one is sunk into ignorance; and
Education is at a stand: I do prevent
great detriment to the cause of learning, as
knowledge, civility, and piety, as absolutely as
necessary for the Church's Militant, as must
exist

exercise is for the King's army, to defend his crown, his laws, and his people: by this, scholastics are forced to read, examine, and compare both sides of the question; to exert all their faculties, and abilities, to maintain their professions, and confute their antagonists, or submit. It is, I humbly presume, for this very reason, that God said, *Heresy must be*; not that the gracious God is the cause of Heresy; for he could not, by any means, be the cause of that, which he absolutely condemns, and forbids, under pain of judgment. But he permits many things, which he ordained not; for, he left man to the freedom of his own will. "Blessed is he, who could transgress, and did not transgress; who could do evil, and did it not." Eccles. chap. 31.

Wherefore, I must confess, that I believe these people who condemn all controversy, but that which favours their own opinion and humour, must be, either indifferent about truth, indolent and lazy to look out for it, or prejudiced in the highest degree; so far as to be afraid to look it in the face, for fear of being overcome by its awful evidence. The foolish man said in his heart, there is no God — He would not understand (learn or believe) to do well. But how can a weaker man engage with a stronger? I answer, *the battle is not always to the strong,*

strong, &c. When there is question of Religion, in particular, it is not with our strength, or weapons we fight, but with our gentle arms of Religion and reason; the Word of God, the sacred voice of his Spirit, is our land-mark, strength, and sure warrant against all attacks; for, although natural wit, sagacity, and learning overcome the weakness and ignorance of some; the art and learning of the wicked will turn day into night, before it can turn truth into falsehood: all that the vanity and sophistry of man can do, never will be able to undo one word of what God has said: Heaven and Earth shall pass away, but his words never shall, &c. There have been some false prophets, false teachers, as Judas among the twelve Apostles, and Hymenæus and Philetus among the seven Deacons, as also Dathan, and Abiram, with a legion of other unfortunate adherents, among the Children of Israel; some bad priests, and bad preachers, from the beginning of time, and will be to the end of the world. The most powerful emperors, kings, and potentates of the world would have been overcome by the Word of the living God: no wonder that the eternal Word of Truth, which created Heaven and Earth out of nothing: since for the powers of Hell cannot overcome the Church, which that word, Christ, est

ed, and for ever espoused. Mat. xvi. How can it be defeated by man? Indeed, if it could, it had been long since demolished; not only by Heathens, abandoned sinners, schism and herefy, but even by the sloth, ambition, avarice, and immoralities of too many Bishops, Doctors, Priests and Deacons of it's own household, breast and bosom; which, if duly considered, proves, without any other argument, that the church established by Christ, could not fall; for if the invisible hand of Providence did not continually support her, we had long since destroyed and erased her ourselves to the foundation.

Now, I would ask, in the name of common sense, and reason, why people, on account of their different persuasions, abuse and illiberally treat one another; sure, the more one party defends his principles, the more he warns the other to study and examine his own, whether they are defensible or not. If he finds they are, he is alarmed to support them; if he discover they are not, he ought to renounce them, for his own sake: and, instead of being offended, has he not just reason to be obliged to those who warned him of his danger? who is he, with his two eyes open, that would not warn a blind man. ready to fall down a precipice?

Wherefore, I contend, that any man, let him

be of what persuasion he may, as long as he looks upon me to be of an erroneous persuasion, ought, in charity and humanity, to warn me of the danger he believes I am in ; and instead of taking offence, I ought to return him thanks ; and likewise, if I believed he was wrong, I should return him the like charitable compliment. Can he have more charity who flatters you in your errors, than he who warns you in the spirit of meekness and zeal, for your own good ? Does not St. Paul desire his disciple, to argue, check, and rebuke in time, or season, and not out of season ; and was he uncharitable for that ? But now it is become indelicate, nay, termed uncharitable, to say, that any sect, persuasion, or religion in the world, nay, the Mahomitan, Turk, or Pagan, should be wrong ; or accountable for any mode, manner or system of belief.

If any man, of a different religion, told me, that he verily believed I would be damned, if I did not change my religion, I should look upon him, as a more candid, honest man, than another, who was of the same opinion, but would not give me any such warning. So that if people behaved consistent with reason, or religion, or the common ties of humanity, they would, instead of hating, or abusing, love, relieve, and

admo-

h one another, in the spirit of wisdom and true benevolence.

Farewell.

L E T T E R II.

lowed a free examination, or controversy on account of it's tendency to the invention of truth, as an exercise of great wisdom did I not disavow and condemn every direct and illiberal use of it? Religion, justly observe, is a delicate plant: it is tender, and trembles at the uncouth touch of a harsh hand, like the sensitive plant. No wonder the seed of it came down from Heaven, in figure and promise, by the ministry of the Priests and Prophets of the Old Testament, in full shape and substance, by the ministry of Christ. Yes, it is a venerable plant, which should be gently treated by heralds, like those of Aaron, with lips consecrated by the use of Isaiah, touched with fire; and brought by the Lord, to purify the lips of the Prophet and the Priest; for, of all the ministers and officers of the Almighty God, on this earth, no one ought to be more pure and sanctified, than the Priests of the New Law of grace: it is a law of love, of mercy and benevolence; the

prime ministers of it, ought therefore, to shine with all these virtuous ornaments. It was to enable them to be kind and benevolent, as well as to live in a style becoming the dignity of their character, they have been endowed with so much temporal property.

The Kings, Patriarchs, Priests, and Prophets of the Old Law, fought the Infidels of the world, and sacrificed their lives and fortunes, in defence of the type and shadow of the Christian religion; and the Son of God sealed it in his last testament with his dying breath and blood; his Apostles, and legions of faithful followers have been martyred by the bloody hands of Pagans for it. Is it not as astonishing, as it is shameful, to behold Christians treating one another with the fierceness that Infidels used against their forefathers, the primitive Christians; as, alas! they have so often done, under the borrowed cloak of religion; as if religion would authorise and dispense with what she absolutely condemns: yes, to see the followers of Christ tearing down the fruitful branches of the Tree of Life, for manual instruments to destroy one another; and under the shadow of the tree, usurping a sanction of indemnity to abuse, bely, and misrepresent, and threaten one another with vengeance, for making a candid profession

their religious principles, in a country, remarkable for toleration, liberty, and salutary laws. There is nothing more contrary to the spirit of religion, and the meekness of the divine Author of it, who never forced the free will of man, and dispassionately heard rebellious sinners outrage his divine person, even when he was dispossessing some of these wretches of evil spirits, they had the frontless ingratitude, and infernal audacity, to cry out, he was a Samaritan, and that he was in league with the Devil : Christ was the true Samaritan, to be sure, but not in their sense ; for the word Samaritan, signifies a watchman, or keeper ; he was the *hominum*, as Job calls him : he was the vine keeper and watchman of his Father's orchard and vineyard. No, no, he never used any other arms, to reclaim sinners and Infidels, but the word of truth, and sweet admonition, breathing and teeming with meekness, love and charity ; confirming, at the same time, his divine mission, with miracles of mercy and power ; it was not to exasperate, like frantic biggots, and indiscreet zealots, now a days, but to commiserate the blind and the weak, he took human flesh. He left his followers the true precedents of patience, humility, and resignation. It is not by the sound of the word alone, or by the *dead letter of* the Scripture only, we

life: " Seek, and you shall get; search, and you shall find; knock, and it shall be opened unto you." However, instructive reading must be, " Faith comes by hearing;" therefore, if we could read the entire Bible, and all the controversy in the world every day of our life, it would not do; for, the holy Scripture, which we read, although the seed of life are contained in it, says not, that faith comes by reading; but, *by hearing* and consequently, we are obliged to hear but now, the important question of questions, is, whom shall we hear? the mouth of truth answers that material question, and says, The Church, the Church. " He that will not hear the Church, let him be unto thee as a Heathen and a Publican." Matth. xviii 17. There we are indispensibly bound to hear the church; therefore, there must always be a visible church; but if that visible church fell into error and falsehood, she then ceased to be the church to be heard, and consequently there was no church to be heard at all upon Earth, and of course, an end to Christ's commands to hear the church, &c. Now, has not the church a right to declare those condemned, whom Christ himself condemned. But Christ condemned those that would not hear the church; therefore, the church had a right to condemn such as did not hear her, from the beginning. She con-
demns

demned Arius, for denying the divinity of Christ, and Berengarius, for denying the Real Presence of Christ, in the blessed sacrament of the Eucharist; that is, the Lord's Supper. If you allow the one, why not the other sentence; and consequently all her decisions. This is plain reason, indeed. If she is the pillar and ground-work of truth, she ought to be heard: but she is that, 1 Tim. iii. This paving the way to a second question, of no less moment than the first; that is, among all those different persuasions whereby we are surrounded, which to chuse? I say, in one word, that church which is most conformable to the Apostles' Creed, and the Holy Scriptures. Let people not deceive themselves. Jo. x. 16. "There shall be one fold, one shepherd." "One Lord, one Faith, one Baptism." Eph. iv. This is enough, for the purpose of a letter, to shew the unity of the church of Christ. By her distinguishing characteristics, or marks, you may soon, by the grace of God, mark her out among a thousand; and I have only given you a few hints, to point the way for you; and I beseech the searcher and enlightener of hearts, to inspire, and conduct your good heart and noble soul. Men are not to be goaded like asses, led like slaves, or taken in by surprise.

If any one has the misfortune to be bred up
C
in

in an erroneous persuasion, he may be hearing sermons all his days, in that persuasion, let it be what it may, without discovering his error; unless he seriously set about the investigation of truth: and that he never can do, with success, until he divest himself of prejudice and passion, as I said before, and also, call fervently for the grace of God. For faith is a divine virtue; and it is given to those who call for it in the name of Christ, in the spirit of obedience and humility.

It is not an easy matter, for unlearned people, to distinguish between an artful heterodox preacher, and an orthodox one: that is, between a false, and a true preacher. By preaching, one man instructs or corrupts the flock he speaks to; by writing, one man does the same to thousands, who never saw him. It is by the channel of writing, however, our principles are best known. For, a man may preach up what he pleases to an illiterate flock, and, if they are not prejudiced against him, they will soon hear, and believe any thing he pleases from him, provided they like himself, and his manner of speaking: thus have thousands of unwary people been led astray; first, by curiosity, next, by habit, and conceit. But when a man commits his tenets of religion to print, he challenges the world to approve or disapprove his principles: this brings on a controversy; for, you
may

depend on it, the true church, where she is, can never lye silent, or connive at errors and innovations, in points of faith. you must acknowledge, that the first ligmatifes fundamental errors in doctrine even in arts or sciences, deserves it, before God and man. But, if such a man is not equal to the task, he must be a victim of too much presumption, if he does not at least, first submit his work to the suffrages, and doctors of his church, as the best divines and doctors of the church do. Weak controvertists do more dishonour than honour to the common cause; their zeal, however great, can never atone for their presumption. Nay, if a man as great a writer as St. Austin, St. Thomas, St. Ambrose, St. Gregory the Great, blend his arguments with too much irony, asperity, or even too much wit, his conclusions will fall a sacrifice to his unbounded zeal and indiscretion; and let him attain no great success, at least, from pre-
 d minds; and every one is, more or less, from education. Those who are zealous to reclaim their fellow creatures from error, let them commence by gentleness and persuasion, and not by the storm of invective, like a bloody general, battering and burning a garrison. It is not by sharp
 nation, personal recrimination, or in-

veſtives that ſinners and obſtinate people are cured. No, it is by proving the dignity of religion by their own benignity, moderation, Chriſtian patience, and charity. The poor ſtray ſheep, the weak, the blind and the lame, are not to be dragooned, driven like wild beaſts, by violence, but, to be gently led back into the fold of Chriſt, by the ſympathetic hand of humanity; caſſed with the tender embrace of compaſſion; and the wounds and ſores embalmed with the chriſt of mercy.

Farewel

A POEM upon the CHURCH.

MY ſenſes ſrink, my feeble ſtrength expires;

Yes, whiſt my task an angel's tongue require
To ſing thy ſpouſe, my God, who duely call
An arduous work, beyond the pow'r of man;
Thy glorious bride, let us, eternal King,
In humble ſtrains of admiration ſing.

The ſpotleſs daughter of great Sion ſhe;

The flow'r of Bethel, Gilead's fragrant tree

The morning comet, and meridian light,

Bright ev'ning ſtar, and leading ſtar
night;

God

God's ark of *Faith*, unerring barge of *Hope*,
 Christ's pledge of love, imperial telescope;
 Fair Queen of Virtue, treasuries of grace;
 O! spouse of God, who can thy beauties trace?
 Blown on thine hallow'd brow, th' immortal
 tal rose,

Inchang'd by time, in ev'ry season grows.
 Celestial jems, all Paradise in bloom,
 Adorn the nuptials of thine heav'nly groom.
 Thou do'st, unconquer'd, and undoom'd to
 die,

The stings of Death, and pow'rs of Hell defy..
 Four thousand years thy face in figure stood,
 Till Christ reveal'd it in his sacred blood.
 Triumphant, then, your golden trumpets
 blew,

When Jesus sent his Paraclete to you:
 The spheres of Heav'n with jubilation rung,
 and floods of mercy from the Father sprung.
 Your trophies, thence, from Pole to Pole
 advance,
 like light'nings o'er the world's immense ex-
 panse.

Thy prowess did the tyrant's rage subdue,
 The Pagan, Turk, and sacrilegious Jew.

The keys of Heav'n, lodg'd in thine hand
 remain,

To bind, unbind, baptize, remit, retain.
 Christ, by thine organ, call'd the world around,
 The Gentiles list'ned to thine awful sound.

The sinner trembled, kings confess'd their
guilt,

Their lives surrender'd, blood for Jesus spilt:
The wond'ring world the rapid success
view'd,

Great nations by poor fishermen subdu'd;
Their Gods defeated, sophies overthrown,
By twelve disarm'd, defenceless men alone;
For Christ did not, by his demeanour show
His kingdom should by human measures
grow.

The mere reverse, by which all others rose,
The King of Kings, to found his kingdom
chose.

For had it been on human basis rais'd,
It had, like others, been long since, eras'd:
'Twas not by force, ambition's bloody sword.
You've conquer'd nations,—no, 'twas by the
Word;

Not by an Herod, or Vespasian's rod,
But, by the Word,—the simple word was God.
That Word, which never will thy breast de-
sert,

Espos'd, and wedded to thy faithful heart.
Th' eternal Word, which took the flesh of man,
In Mary's womb thine infant reign began.
Tho' cloath'd in flesh, the Virgin's royal guest,
Was, by the shepherds, Eastern kings con-
fess'd;

With gifts mysterious, in the manger stor'd,
As King, as Pontiff, God and Man ador'd.
The

The shepherds came, the inspired kings of
th' East,

To solemnise the young Messiah's feast.

From Heav'n descended, thine illustrious
dome,

To Bethel, Salem, Antioch, and Rome,

Here didst thou fix, 'till time exhausted be,

Thy central arch of faith and unity.

Yes, on the rock, the rock of truth alone *,

Christ built thine house, himself the corner
stone.

It's awful spires to Heav'n itself ascend ;

It's site the universe, from end to end.

The queen of nations, once, and error, Rome,

Of faith divine, is, since, the lamp become.

No wonder, when her antient walls were
dash'd

With martyr'd blood, and tears propitious
wash'd.

Your teeming fountains, like the fleecy
snow,

With richer stores, than golden bullion flow ;

Thy face withal, like that of Christ, must be,

With spittles dash'd, aspers'd with calumny.

Yes, like the Sun, as if eclips'd a while,

To shine more bright, again more glorious
smile.

Infernal malice, and the dust of sin,

May touch the surface, not affect the skin.

As

* *Matt. xvi.*

As gold, by fire, the more you suffer, thine
Auspicious face appears the more divine.

The tempest may, the storms of darkness
roll,

Your branches ruffle, not affect thy soul.

Your throne on earth, is like the throne
above,

All fill'd with God, replete with mercy, love.

Ere time began, couch'd in Jehova's breast,

Thy genius did, in solemn silence rest.

From Heav'n to Adam, Abel, David flew,

And dwell'd, at last, as if in Heav'n, with you.

In Abel's off'ring, and his murder'd blood,
The spouse of Christ, and Christ in figure
stood;

In Cain was Judas', Herod's shadow shown,

All future treason, persecution known.

Th' impetuous tydes of which thou dost
withstand,

Supported by th' Almighty's potent hand.

How canst thou, then, by force or falsehood
fall?

Unless thy Christ his testament recall;

By which thou art, 'till time no more exist,

Th' invested heiress of his interest.

Thy kingdom shall, when Heav'n and Earth
will cease,

Exist in glory, and eternal peace.

The triumph of the holy Cross art thou;

An heav'nly crown awaits thy suff'ring brow.
The

The flocks of Heav'n and Earth in concert
sing

The glorious reign of thine eternal King.
One God, one Law, one Love, one Faith divine,
The members of the Church of Christ combine.
That is the bond, and everlasting tie,
Which men and angels in the Lord ally;
The true criterion, and unerring rule
To guide the wise, and counteract the fool.

Third Letter. To a different Correspondent.

FROM a long and friendly acquaintance,
and familiar conversation upon various sub-
jects, some of the last importance, upon
which we sometimes agreed, sometimes
differed, but that, without any violation
of the forms of good manners, decency, or
friendship: Altho' I am sorry to be obliged
to say, that is not always the case of too
many, especially, when the conversation
turns upon religious subjects; the only case
where Christian brethren should behave most
charitably, dispassionate and delicate, since
the very idea of religion suggests it, and
necessarily condemns that heat, and in-
correct animosity which arises, commonly,
not from ignorance, and prejudice of edu-
cation, than from well grounded zeal and
principle: For a man of candor, solid judg-
ment,

ment, and liberal information, tho' he cannot agree, will hardly fall out with his antagonist, let him be right, or wrong; for cannot be supposed, that such a man will not be open to the conviction of stubborn facts, and manifest truth, or that he will trespass upon the rules of civility, and good manners; because he cannot convince a man of the truth, against his mind: No man can be convinced against his will: The will may be forced, but that is an act of violence. We are not to be dragooned, but gently led into conviction, by reason and sound religion. But to fall into a passion with a man that will stand to neither, is great folly, and answers no other end, than hardening the ignorant and prejudiced in their errors. There is a prejudice derived from gross ignorance, which is, perhaps, most susceptible of cure, especially, when it is not blended with malice; another, gotten by false education and habit; which grows self sufficient, and so stubborn, in matters of religion, that nothing can cure it, but the grace of God, especially those who contract a natural aversion to that mode of religion, which most opposes their views together with a personal hatred of those who profess it; for, in that desperate case they become so bitter, and biased, that they cannot relish, nay, endure, what they cannot deny, from the lips of such people.

is one of the greatest impediments to people of different persuasions to the knowledge of divine truth: Add, that true faith is a supernatural and that although this divine virtue by the channel of hearing, the dead to the word, or the barren letter which, however necessary for our instruction never confer the supernatural grace which comes by the Holy Ghost, Jesus Christ, to enlighten our weak understanding to receive and believe the precious truths of divine faith: A man, therefore, must be divested of prejudice and preconception, and open to the conviction of truth, before he can expect the blessing of enlightening grace. The heavens of faith are sown, but grow not in every place: Some fall among briars and thorns, some into dirty mud and mire on trodden high-ways, rocks, &c. Some in good soil; and here alone does wheat flourish; the seed is still the same, in these different places, or soils, on which the heavenly seeds are sown; and we see how unequally they grow amongst themselves: much the wheat is blended, and mixed with tares, briars and thorns, &c. What are these briars, &c. but those who are not, would not receive the seeds of truth. And what are these tares, which the bandman found amongst his good

wheat, but the errors of schism and heresy which the *inimicus homo*, the enemy of mankind, sowed after the husbandman, among his good wheat ; and which tares are patiently suffered, till the good corn is ripe, and then to be separated from it and cast into the fire. But this is the province of the Eternal Judge. People, under the general denomination of Christians, are divided, and subdivided into many sects, besides the good, and the bad, and indifferent : The first, are those who believe and observe ; the second, who believe, but do not observe, or fulfil the law of God ; the third, those who are tepid, luke warm, indolent, &c. Believers may also be divided into two sorts ; to wit, those who are right, and those who are wrong : The former believe upon principle, the latter upon pretence : Happy are those, who are bred into the true faith, if they live up to it ; unhappy are those, who are not ; since it is, of the last importance, for all men to endeavour to work their eternal salvation ; and seeing it is impossible to obtain that desirable object, without pleasing God, and that it is impossible to please God without faith. Heb. xi.

And lastly, that as there is but one God, there is but one Faith, and one Baptism must behave worse than an idiot, who would *not look out*, and industriously search

faith, without which he cannot be agree-
to God. Why, therefore, should a man of
on, sit down supinely satisfied, and cock-
of that system, or religious persuasion
ch he imbibed in his tender youth, be-
he arrived at the age of reflection or
gement, when he sees so many jarring,
ordent, and different sects and religions
every side? Such a man takes it upon
, as if he were sure, and certain, that
utors were true members of the infalli-
church, erected by Christ, and supported
he Holy Ghost; for there must be such
urch, or else, we are all groping in the
; and tossed to and fro, like the wreck
ship, in a tempest, as led by the differ-
sense, bents, interests, and gratificati-
of flesh and blood; for, the natural di-
ty, and depravity of men beget diver-
of forms, systems and opinions, even
ese natural things, which we see and
and consequently fall under our senses:
y not, therefore, *a fortiori*, in spiritual con-
s; that is, in matters appertaining to di-
faith, founded upon supernatural my-
es, which we neither can see nor feel,
by the spiritual eye of divine faith, illus-
ed by the Holy Ghost. Sure no man, ex-
a mere Deist, will allow salvation in a
titude of different modes of worship,
if agreeing and contradicting one another,
more than you can expect peace, safety,

or protection, in any particular government or society upon earth, when the subjects of the body corporate are bound by no established system, or form of constitutional laws, but as they please. If salvation, therefore, were attainable in all these numberless sects and opinions (true faith excludes opinion) it would be a matter of mere indifference, whether we were Papists or Protestants, Arians, Socinians, Pelagians, Muggletonians, Quakers, Seekers. &c. &c. The Protestant, in this system, could shew no reason, why he deserted the Popish religion; the Mahometan, Socinian, and Arian, &c. would be as safely shipht, as Noah in his ark, or St. Peter in his barque, with Christ. Supposing that to be so, in vain did Christ establish one Faith, one Baptism; and unity, universality, and sanctity would cease to be the distinguishing marks of his church. As for sanctity of doctrine, or true piety of men, if these be allowed the Arian and Mahometan churches, &c. who flatly deny the divinity of the Saviour of the world, the followers of, and true believers in Christ the Son of God, would be ranked in very bad company, &c. &c. There cannot be a greater contradiction in nature, reason, or theology, than to allow a true believer and follower of Christ and the professed enemies of his cross, the same merit and reward: The Deist and the Latitudinarian, by their extraordinary generosity, allowing

g the same merit and reward to all
ind sectaries indiscriminately, provided
are morally honest, confound Christiania-
with heathenism, theology with pagan
ology, saving faith with heresy and
1, hyerarchy with anarchy, sense with
nse, reason with absurdity, and religi-
th libertinism. Now, certain it is, that
nity, and simplicity of one only God,
res the unity and simplicity of one.
true faith; for it would be the greatest
ox, and absurdity of absurdities, to say,
God could be equally pleased with, and
ately indifferent, about any mode and
er that every one upon earth thinks
suitable to his private judgement, and
sical humour! It is an absurdity, that
vernor in a temporal police could ad-
wherefore, God could not. Let those,
fore, who have received the divine gift
th, for some one society amongst us
it, return due thanks to his merciful
the Father of Lights, and take care
ie abuse not the divine grace; for faith
, without good works, instead of salva-
will be an aggravation to their damna-
and their eternal punishment will be
r greater than that of those who never re-
d the gift of faith, if they destroy and
t the infinite grace and favours of God.
n any one, who has any just idea of the
te wisdom of God, the eternal King
and

and Legislator of Heaven and Earth, sup-
 that he would built his church upon ear-
 such a sandy foundation, as to be blown
 by any storm, by the powers of Hell, o-
 pravity of man ; and that, contrary to his
 fallible promises, as he said to St. Peter,
 Thou art Peter : And upon this rock I
 will build my church : And the gates of Hell
 shall not prevail against it. &c. &c. Mat.
 Can one suppose, that the Son of God would
 have erected his spiritual kingdom upon
 on a constitution more subject to change
 reformation than a wise and provident
 temporal king would do? every one must
 confess, that he could not. But if the church
 of Christ, could fall, at any time, into
 error and falsehood, the gates of Hell, &c. would
 certainly prevail against her, and defeat
 her promises, and testament of Christ. And
 consequently, would have established his
 hierarchy, *i. e.* his divine government
 on Earth, on a more imperfect scale and
 than a wise, temporal legislator could be
 supposed to have done. For, a wise legi-
 slator would indubitably found his govern-
 ment on the most firm and permanent esta-
 blishment he possibly could, by ordaining
 instituting such a code of salutary law
 could be least obnoxious to change, or al-
 teration ; and those which are less subje-
 ct to change and reform, are the most per-
 manent and effective. But if he left every in-

subjects, to be equally at liberty to read and interpret those laws, according to one's private judgment, and capriciousness, ignorance, and interest; could a legislator, or lawgiver, be deemed a wise man, who justly ought to be called the greatest benefactor to his kingdom; for his laws would be of no effect, his kingdom would immediately fall, and he would escape well if he did not; he would be the first dupe and victim of his own folly. Now, if Jesus Christ had left his kingdom to the private sense, explanation, and interpretation at will, of every old woman, scholar, cobbler, tinker, &c. he would have acted infinitely more unwisely and less gloriously than any wise man upon earth could have thought to do, before his death, if he had any will at all. Is it not therefore clear, that, from common sense, and reason

Christ never left his last will and testament to the laws and ordinances of his hierarchical government on earth, at the will and discretion of private judgment, and ungoverned passion of every blockhead, visionary enthusiast, ignorant peasant, and old wife in the land. In that case, we might have as many different sects, creeds, persuasions, and religions; we might have different minds, conceptions, and opinions; and who could condemn another? Of which motley compound we see the world about us every day; new sects, new modes and systems, like

E

new

new fashions, and dresses, swarming from the hot-bed of freethinkers, private judgment, human invention, and conceited, or rather affected light of enthusiasm; by which, the weak and fickle minds of fluctuating people, for human nature is fond of novelty, are distracted, like the builders in the confusion of Babel, and tossed about to and fro, by every new blast of fanaticism, like young people after new fashions, sports, and public spectacles. Levity and curiosity draw people, especially the youth, to hear and see mountebanks and merry-andrews, apes and monkeys playing antick tricks, and entertaining gestures, on a public stage, whereby, the unwary dupes are at length taken in, by the cunning mountebank, with their pockets picked: and what have they for their loss of time, and their money, at the end, but mockery, and imposture, a phial, or little bottle of vinegar and water, or perhaps worse, or a rotten pill covered with a dust of sugar, as a medicine to cure all their infirmities. Thus hath been unwary Eve cheated, and imposed upon by the cunning serpent; and thus are the simple and unwary, first led on by curiosity, to hear new preachers and new doctrines; and if these new doctrines, like the fair forbidden apple, appear elegant and plausible, sweet and harmonious, the preacher artful and insinuating, the artificial flowers suffice for the fruit, *the surface for the substance, fine words for*
reason.

n, and the sheep's skin for the true pass-
 and above all, if the new doctrine is fa-
 able to flesh and blood ; if it appear more
 and indulgent than that troublesome old
 ion, erected on the severe maxims and
 precepts of the Gospel, by which people
 to fast and pray, to keep annual lents
 vigils, to mortify the flesh, subdue the pas-
 sions thereof, and render it subordi-
 and obedient to the spirit, &c. &c. it
 hardly fail to pick up, in these degene-
 times, some unwary recruits.

1 the general plan, however, of these
 s, whilst private judgment holds good,
 y man may choose his own religion, no
 er how much they may all differ. I grant
 may ; and so may every man do good or
 say his prayers or let them alone ; for
 is left to the freedom of his will ; if he
 not, he could have no merit in doing
 , and declining evil ; but our free will ne-
 an excuse sin, or justify our disobedience
 e laws of God and his church, the laws
 rdinances of the temporal power and au-
 y ordained over us ; for all power de-
 under the infinite power of God ; and con-
 ntly he that resisteth power, resisteth the
 : wherefore, our free will can never au-
 te, or indemnify us, to disobey, or turn
 s to that church which he established up-
 rth, to be *our guide and spiritual mother*
mistress in all things belonging to divine
 faith :

faith: for she is called the Ground and Pillar of Truth. 1 Tim. iii.

Now, on the general maxim of free thinking, by which every man is to chuse for himself, independently, the Papist has a right to claim the first place, as being the eldest child of the church, and consequently expect the honour of seniority, and better treatment from his numerous offspring; and—for shame!—ungrateful issue!

Finally, since reformers are benevolent enough to allow salvation in the old Church of Rome, what reason could they have for deserting her? for, sure, they could not expect, or wish for more in any other religion: but, if this old religion, and those of these reformations differ in essential, and fundamental articles of religion, as they certainly do, which we daily read under their own hands; for, they call our article of Transubstantiation downright idolatry; decry the invocation of Saints and Angels; run down Purgatory; anointing the sick; the power of Christ to his Church to forgive sins, &c. &c. how can we both and all of us be in the same saving barge with Christ and St. Peter, or in that one saving church, erected by Christ, of which the Ark of Noah was a type; because there was no salvation out of that Ark? but, I wonder how people can allow salvation to idolaters: I must confess, I cannot digest these paradoxes of sentiment, and contradictions to common sense.

sen ſe : but it is eaſy to ſee the reaſon why they are ſo liberal ; for, according to their own maxim of private judgment, every man is to chuſe his religion as he chuſes a cow or a horſe at a fair, according to his humour and fancy, without conſulting any church ; therefore, if they denied ſalvation to the Roman Catholic, they would abjure their own principle argument ; if they denied it to the Diſſenter, he would tell them, what right had you to renounce the Church of Rome ? have we not an equal right to diſſent from you, and chuſe for ourſelves, as you did ? And would not this be the ſame anſwer of every other ſect in the world, however abſurd and ridiculous. By this generoſity of ſentiment, people elude all objections, and croſs queſtions, under the cloak of charity for all religions, good or bad, indifferently ; although they ſwear apoſtates from the Church of Rome, againſt the damnable errors, as they call it, of that old church, in which they have juſt now allowed ſalvation. Is this candid dealing ? Does it become the ſincerity of a Chriſtian, the voice of reaſon, or the feelings of conſcience ?

In my next, if time indulge my deſire, you ſhall have more of this plain reaſoning ; for the world is ſo full of ſharp diſputes, and pointed controverſy, that people of different perſuaſions, are afraid to read them, for fear of being taken in, and caught in theſe fiſhermen's nets ; for I remember a little book, entitled

A Net for the Fishers of Men, which my father used, and carried commonly in his pocket; and another, called *James O'Shiele*, which he also carried about; although, I believe he had them all by heart; and as he was a man of tolerable understanding, and furiously fond of his own religion, he studied it with all his might, and had frequent religious combats with his neighbours; but as he had his books always open, on these polemic interviews, to prove his arguments, his neighbours, at last, being tired of his books, urged, that he should no more bring such unequal weapons to the field; upon which, he was obliged to come to the sacred stage, naked, and disarmed, till at length, they fought the battle with their bare fists: and thus ended the holy war, like the great Crusade. Both parties, however, were very good fond neighbours, on every other occasion; served and relieved one another, like brothers, until religion came on the carpet, which, if well understood, and fairly and gently stated and treated, would be the moderatrix, and infallible judge of all debates. Put I had like to forget to tell you, that the honest people could not be long asunder; wherefore, they dispatched commissaries to one another, with formal preliminary articles of peace, which were readily accepted by all the belligerent powers, except two articles, viz. My father was to be obliged never to quote an argument or proof from his favourite books, or
else

them, as a sacrifice of peace offering,
 he wrangles, disputes, and quarrels
 they so frequently bred, and fomented
 two, heretofore, honest, obliging
 and charitable neighbours. The other
 d article was, that, They should never
 e argument from Calvin's writings,
 ctions to the Church of Rome, or those
 , or Monsieur Claude, minister of
 u, &c. &c. Unless he got the liber-
 ne armed with the sacred sword, and
 of his *Net*, James O'Shiele, and his lit-
zobis. (The title of a small volume,
 upon religion) Both these articles of
 re negatived, by these co-rival, con-
 powers, until they drank copious, and
 e libations of *Aqua Vita*; the amicable
 which was (though that is not often
) that they went off all of one na-
 gion, and had no more dispute upon
 rnatural one; mutually, and inter-
 ly bound in a firm league to one ano-
 t they never would break the concord
 fellowship, and friendly neighbour-
 r the future, on the score of hard
 and incomprehensible mysteries of
 til they would consult honest, un-
 d people, of all religions; and take
 ir reasons and compare them, and
 e the decision of all religious contro-
 a jury of twenty-five, the most pious,
 and honest of the kingdom; five Pa-
 pists,

pists, five Protestants, five Dissenters, all clergymen) five Lay-noblemen, and three at Lawyers, one of Ireland, one of England, another of Scotland, and two able notaries, write and register the acts and decisions of the court. But you are to know, that the abjurers, or committee, were to be strictly sworn to decide impartially, &c. and if they should not agree, the poor honest people engaged sincerely to appeal to the court of Heaven and leave the case to their great God, who cannot deceive, nor be deceived.

Adieu,

Your sincere Friend, (

F I N I S.

T H E
P O R T R A I T U R E O F M A N.
I N A

Letter to N. M. and his Companions.

SIST, vain mortals, to deny the truth.
 we, so whimsical is fickle youth;
 and, so blind, so petulant is man;
 short of life, one point, one painful span;
 swift, haughty, and so poor of skill;
 weak of frame, yet so inflexible;
 once cast down, so hard to raise again;
 a soft clod of earth, and yet so vain.
 One thing compos'd of jarring seeds;
 when once, now full of noxious weeds.
 Full of grace, plain, humble, innocent;
 vicious now, disdainful, impudent.
 Full of peace, now raging all with strife;
 the next moment gasping out of life.
 Contentful, peevish, sad and glad by turns;
 tinct with love, with hatred, envy burns.
 Soars aloft, then grov'ling sinks below;
 kills for wind, next rain, heat, frost and snow.
 A house for him, a castle, humble cot;
 or as a Cressus, now not worth a groat.
 At the zenith of his glory shines;
 in disgrace, like *Belizaire*, repines.

H.

F

Poor

Poor man is then the greatest dupe we see ;

In all the world the greatest contrast he.

Prefumptuous man, consign'd to death, reply,

Wilt thou be judg'd?—what moment wilt thou die?

How long wilt thou 'gainst truth and reason fight?

Or, dost thou fear you'll not outlive this night?

Remember *Dives*, what the glutton said,

" Sit down, my soul, sleep, drink, and eat your
bread ;

" Your coffers, cellars, hoarded treasures swell."—

Alas! that night his soul was piung'd to hell.

Where he could not one drop of water claim,

To cool his tongue, scorcht in th' eternal flame.

Farewell,

THE

THE
LAST CAST TO CONTROVERSY
IN A

Second. Letter to the Same.

HARD talk! since men of greater sense than I
On weaker judgment than their own rely.
Our long croisade why should you then refer,
Except to those alone who cannot err.
One party says, that ev'ry man may fall;
Therefore, the church, as being compos'd of all,
Ev'ry man, tho' great his strength and skill,
Notwithstanding, frail and fallible;
Court, therefore, no fixt tribunal can
Be found on earth to guide erroneous man.
What shall he do, in this dilemma pent?
How get out of that predicament?
Wrong, perhaps, as thousands are beside,
Ost, alas! without a better guide.
Or guide!—where can a better be,
If at once may err as well as he?
Church fell, the next may likewise fall;
Men can trust, or hear a church at all?
Or wrong in that dilemma move,
Alike to Jesus Christ or Jove.

Other says, I think with justice too,
It can't be logically true.

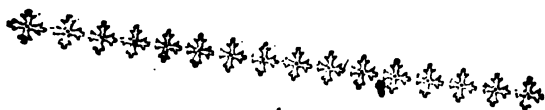
For, how can logic then a part infer
 That all the aggregate alike may err?
 If one or two or fifty thousand say,
 Christ is not God, must Christians all obey?
 To Moses' chair God sent the murm'ring Jews,
 Said, "Hear them, and do not their voice refuse.
 "Do as they say, but lest not as they do."
 They're men, and may transgress as well as **you**.
 That chair was then the last *refort*, but now
 Shall we no chair to settle doubts allow?
 If Moses' chair decided then, of course
 Christ's chair on earth is now the last resource -
 The church, therefore, is our great arbiter;
 To Moses' they, to Christ's chair we refer.
 Sure if the old could-judge aright, there's *none*
 But must the new *a fortiori* own.
 The first of this was but the type; therefore,
 The substance must, at least, be something *more*.
 The Gospel did the barren type fulfil;
 The last, therefore, must be infallible.
 Or else we must the will of Christ expel,
 Who said to Peter, that "the gates of hell
 "Against his church should never more prevail."
 How could she fail whilst he's her heav'nly bail?
 Or, can you say that Christ did not fulfil
 His sacred word and everlasting will?
 Since God said one, one only faith alone,
 That one must every other creed disown.
 One mode of faith becomes one God; and all
 The rest, by time, must consequently fall.
 But where it lies, come, prove in *fact*, my man;
 And scold no more with this or t' other one.

Condemn

in no system, other creed, or code;
 you prove they did not come from God.
 When you prove them even heretodox,
 lose thy merit if you fight or box.
 : God permits the foaming main to rage,
 earthquakes, pestilence in ev'ry age;
 ure and thistle, hemlock; bryar, thorn
 ow 'till harvest in the fruitful corn,
 you, like him, with patience here below
 : one weed, 'till harvest time, to grow.
 province is, to till your field with care,
 at in time the thistle and the tare.
 the lab'ers of the vineyard would
 water, **plant**, and prune th' excrefant bud,
 weeds ~~would not~~ with such luxuriance rise:
 est of seed ~~without~~ nutrition dies.
 level heights, and drain the bog below;
 e the barren, and the seed will grow.
 : enough to sow the seed, be sure
 ep the field from lurking thieves secure.
 your back the adul'tring foes await,
 noxious tares to **choak** your sacred wheat.
 tious still to pluck the spurious weed,
 ou disturb your own ingenuous reed.
 harvest comes, cut down, select the clean,
 on the wholesome all the rubbish glean.
 let the tares, while God permits, remain;
 asks at things which he does not ordain.

Good night.





A.

CONTROVERSIAL
P O E M;

OR, AN

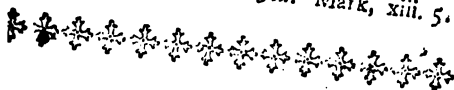
Occasional Defence,

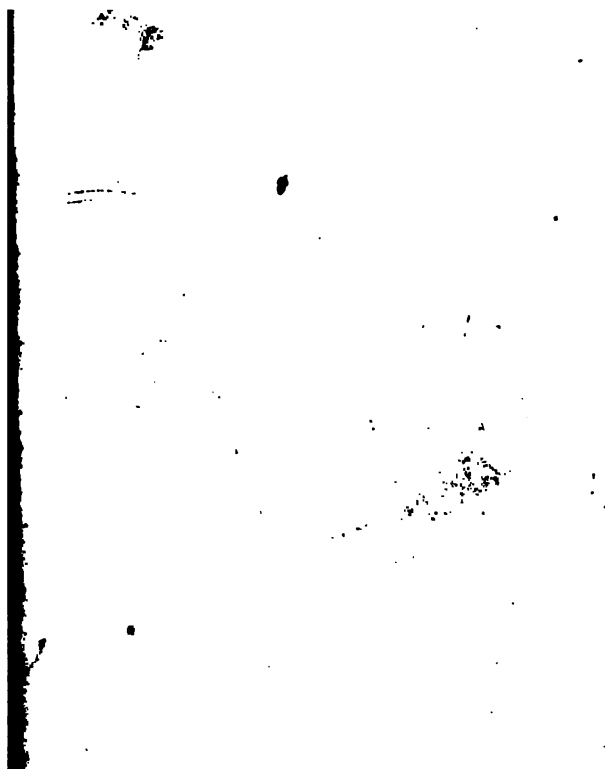
AGAINST CERTAIN

INVECTIVES,

tely preach'd, &c. By B——. F——.

heed lest any Man deceive you. Mark, xiii. 5.





A
 CONTROVERSIAL
 P O E M;
 OR, AN
 OCCASIONAL DEFENCE, &c.

*they shall proceed no farther, for their folly shall be
 made manifest unto all Men. 2 Tim. iii. 9.*

FOR want of better news, officious Fame
 pris'd me, B—, with your romantic name.
 eyes must then, the meanest object see;
 busy *lynx*, when she contemplates thee.
 forty leagues the giddy fairy ran,
 laugh'd and told me, there is such a man.

in packet sin rid with notorious lies,
 rape-goats hunted, thro' the desert flies.
 poison'd teeth and wild destructive claws,
 der *truth*, and murder Christian *laws*.
 fifteen ages of the Cath'lic world
 ne bundle to perdition hurld!

Patch'd

Patch'd round the walls of ev'ry market town,
 Your trumpet sermons meet the gaping clown ;
 Could any man, without amazement see,
 That tortur'd system of theology ?
 There faith with text, and grace with justice jar ;
 And scripture all in one religious war.
 Whole armies buzzing from the rotten lees
 Of branded errors, schisms and heresies,
 With these you dare the holy city storm,
 And Christians by their own out-casts reform.
 The convict may as well condemn the laws,
 Or save his neck by foisting in a clause.
 Your lucubrations are in every sense :
 Call'd mad run monsters of grown impudence,
 But I, who am less choleric, yet plain,
 Must call them phrensies of an ulcer'd brain,
 Arising from a weak distemper'd breast,
 With frantic zeal and prejudice oppress'd.

Couldst thou, dear Bob, no better weapons choose,
 Instead of reas'ning, whilst you thus abuse ?
 Or, can't your creed without invective stand ?
 If not, it must be built on barren sand.
 The more you rail the more dost thou betray
 The weakness of your ineffective plea.
 Truth, like the sun's illuminating rays,
 Her light without the help of art displays.
 To see her sacred face,—enough for man,
 Unmask your eyes, and face her if you can.

judgement must conduct the man,
 or wrong, the best reforming plan,
 on may, and all your flock, in time
 our faith without a venial crime.
 rself, you know the way t' elope,
 or *Luther*, and embrace the Pope;
 the Pope, and turn a Turk at will,
 alvin, and to Machiavel.
 ion may be jockeyed thus,
 ndemn blaspheming *Arius* * ?
 inst thou, by this reforming scheme,
 church, on principle, disclaim?
 eformers are at will to chuse,
 inst thou to Papists well refuse?
 ore, must that privilege allow,
 own commission disavow.
 : embrace; for you're a man at will;
 ght, my Bob, in spite of all your skill.
 y this, becomes a nose of wax,
 preachers mere religious quacks;
 y horse of ev'ry whim and fool;
 last of perfect ridicule.

If the doctors of both sides consent
 ee arbiter of argument?
 i think that you re divinely come
 from Heav'n to rout the Church of Rome?
The

notorious heretic who denied the divinity
 of Christ.

The pow'r we own which came thro' Christ's name
 Yes, fifteen ages ere your sect began.
 What age did not with saints and martyrs shine
 United in one God, one faith divine?
 Where doth this union of religion dwell?
 Your granny could without a Bible tell.

Old • *Pudens* son from *Eleutherius* brought
 The vine which † *Austin* under *Greg'ry* wrought
Feign'd Saint

• St. *Timothy*, the younger son of *Pudens*, a Roman senator, after being ordained priest, and well instructed for the holy mission, was sent over into Britain, where he successfully preached for many years, and converted King *Lucius*, the son of *Coyle*, King of Britain, *Marcus Aurelius Antoninus* being Emperor, whose army had been by the prayers of some Christians who serv'd in it, miraculously delivered from imminent destruction. The Emperor, from a sense of gratitude, charged his subjects, under pain of being burned alive, not to persecute any Christian on the score of religion. King *Lucius*, the son of *Coile*, as soon as this favourable edict had passed, hesitated no longer to profess publicly and promote the faith of Christ, which he believed and secretly favoured before. The seeds of the Gospel now ripening to a promising harvest, King *Lucius* sent two learned men of his nation, to wit, *Elvan* and *Wedwin* to St. *Elm* at Rome, Pope of Rome, requesting of him to send, his

ius was and *Damian* ordain'd,
 tain sent, and both the work maintain'd.

Nine

able missionaries to preach to and baptize his
 according to the rites of the *Christian Religi-*
 Upon which St. *Eleutherius* sent over two godly
 St. *Fugatius* and *Damianus*, whose zeal and lab-
 had been crowned with success. Vide Höt-
 read, *Hist. England*, lib. 4. cap. 19.

is as remarkable as interesting on this occasion
 ke notice, that this British Christian king, Lu-
 the son of Coyle, the son of Cogidunus, or,
 ding to some, Codigunus, whom the Welsh
 | *Levermore*, that is, *great light*, or rather, *great*
ng, was one of the descendants of the Irish
ntes, in Irish Clana Breogan, as you may see in
 ife of St. Coyle. His grandfather Codigunus
 n the reign of Claudius the Emperor, king of
 obuni in Gloucestershire, &c. Claudia was the
 ater of this Codiunus, so called in honour of
 ius; she was married to Pudens, a Roman Se-
 , whilst he lived in Britain; both she and her
 nd became Christians at Rome, as appears from
 ul, *Tim.* iv. 21. She was called Claudia Ru-
 and celebrated by Martial. l. 4. epig. 13, and
 . epig. 54. It appears then, from the corre-
 lence between Claudia and her nephew Lucius,
 er relations in England, through a favourable
sion of Providence, that the said lady's young-

et

Nine hundred years compleat, from *Augustin's* day,
The Britons all did every Pope obey.

Now

er son, St. Timothy, had been sent over from Rome at her instance, and concurrence of her nephew, king Lucius, to preach the faith to his friends in Britain. It is also worthy of notice, that the two most celebrated ladies then at Rome were both Britons, and probably sisters, Claudia Rufina, and Pomponia Græcina, wife of Aulus Plautius. Carte asserts, that Lucius reigned beyond the Picts wall, was cotemporary to Constantius Chlorus, and the same person with Cenau, son of Coile, who was the father of St. Helen, and King of the Cumbri, extended from Lancashire to Dunbriton, on the North side of the Cluid, in Scotland; consequently, Lucius was brother-in-law to Constantius Chlorus, and uncle to Constantine the Great. It is beyond doubt, the British and Scottish writers make Lucius the son of Coyle, and Coiladh, or Cuoila, now spelt Kyle in Scotland, and Cole in England, &c. See Fred. Spanheim, Tom. 3. Misul. append. de traditis conversionibus Lucij Regis, Julæ Mameæ, et Philippi imp. Disquisitio tripartita, page, 390. T. 2. op. Also Samuel Basnage annal. ad ann. 181. n. 3. and Carte's history of England. vol. 1. page, 137. &c.

† Saint Augustin the monk, who under Gregory the Great, Pope of Rome, came over into Britain in
the

ow, dost thou, B—, that mother church invade,
which thy fore fathers were Christians made.

In

6th century, or in the beginning of the 7th, accompanied with several monks, being near forty men. Ethelbert was the then powerful King of Kent.—The servants of the Lord St. Augustin and his associates, landed in the Island of Thanet on the east side of Kent: sent to King Ethelbert, signifying, that they were come to him with a joyful message from Rome. They met him, arm'd with divine virtue, bearing a silver cross for their banner, and the picture of our Saviour painted on a board, and singing a litany, and red up their prayers to the Lord, for their own and the salvation of those to whom they had been sent. See the venerable Bede's ecclesiastical history.

St. Augustine, as the harvest became plentiful and labourers few, recommended two holy men and sent them unto St. Gregory, to wit, Laurence and Peter, who former succeeded himself in the see of Canterbury.—These two, after some stay at Rome, return'd home, together with twelve other able missionaries sent by St. Gregory himself, who, as Bede relates, 1. cap. 29. sent over with them all things necessary for the worship of God and service of the church, as sacred vessels and vestments for altars; also ornaments for churches, and vestments for priests and monks; likewise reliques of the holy apostles and martyrs, besides many books.—Among these missionaries was

In vain do'st thou, the spouse of Christ assail,
Gainst whom the gates of hell can ne'er prevail.

And

was Melitus, to whom St. Gregory wrote, and gave him the following directions, viz. That the idol temples should not be destroyed; but, says he, let the idols that are in them be destroyed, let holy water be made and sprinkled in them; let altars be erected and reliques deposited in them. Lib. 1. cap. 30.

According to all ecclesiastical writers, there were two general conversions of England: the one under St. Eleutherius pope, about the end of the second century; the other under St. Gregory the Great, pope of Rome, towards the end of the sixth century: we read, however, of much earlier conversions.

The Blessed Saviour of the World, suffered death in the reign of Tiberius Cæsar, who succeeded Augustus in the Roman Empire; he lived five years after: his successor Caligula reigned four years, and was succeeded by Claudius: in the second year of Claudius's reign, which was eleven years after Christ's ascension, St. Peter came to Rome, and there fixed his episcopal seat, according to Eusebius, who writes thus; Peter the Apostle of the country of Galilee, the first chief bishop of Christians, after he had founded the Church of Antioch went to Rome and after having there preached the Gospel, remained bishop of that city for twenty five years together. Eusebius in Chron. Ann. 444.

that *Church* is still the Church of R—e,
 an the R—n *Church* at length become
 old, erroneous and the prey of *Hell*?
Testament, O! Lamb of God, can tell.
 sacred promise shall for ever bail,
 faithful Spouse on earth shall never fail.
 did some refractories pretend,
 whole community to reprehend.
Judas might condemn th' *Eleven* as well,
 as they did not with himself rebel.
 one or more, 'must we conclude that all
Judas like in one collection fall?

Church was lost from Pole, Pole, say you,
 his old promises were never true.
 he told—his *Church* would still repel,
 to come th' outrageous powers of *Hell*.
Chast her bosom should inspire;
 in her center, he should ne'er retire.

pure and undefiled, says *Solomon*.
 with one *Lord's* her fix'd *Criterion*.
 St. *Paul*; and don't the rest agree,
 of her just infallibility*.

. II.

G

To

Mt. xvi. 18. Thou art Peter, (that is a rock)
 on this rock I will build my church, and the
 Hell shall not prevail against it. And again,
 xiii. 19. 20. Go ye, therefore teaching all
 nati-

To hear's the point, as we're assur'd by *John*,
T' obey and hear, by scripture is but one.

Thofe

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded. And behold I am with you always even to the end of the world. Psal. lxxii. 5. 7. They shall fear thee as long as the sun and moon endure throughout all generations. In his days shall the righteous flourish and abundance of peace, as long as the moon endureth, Dan. ii. 44. In the days of those kings, shall the God of Heaven set up a kingdom, (the church which is the kingdom of Christ) which shall never be destroyed, and it shall stand for ever. From these repeated and clear texts, we may plainly see, that God has always a true and visible church upon earth; that she is built upon a rock, proof against all storms; that the powers of Hell shall never prevail against her; that she has full power and commission, to teach and command the world to observe whatsoever her master Christ commanded her; and that he is to be with her always, even to the end of the world; that she shall never be destroyed, but stand for ever. How then could that church, (as the pretended reformers would have it) have fallen away from Christ, and that for many ages. Is it not then, one of the most daring and barefaced affronts in *Europe*, to vaunt that he

fe are of *God*, the same *Apostle* saith,
hear, but those who *hear not*, have no *Faith*.

This

all alone, as he evaporates in his preface of his
 ks, and which doctor Tilletson makes no small
 of in his forty ninth sermon. Mr. Collier also, in
 Historical Dictionary, commends his magnanimous
 upon Luther, for having opposed himself alone
 all the whole earth. In the sense and opinion of
 e writers, there was no church upon earth. but
 her himself, who must consequently be the one
 Catholic and Apostolic Church of Christ upon
 h.—Obstusecite Cœli Super hæc.

low, we are under pain of damnation obliged to
 eve every article of the Apostles' Creed whole and
 re. We therefore believe the holy Catholic
 rch; if the Roman Catholic Church fell into
 icious errors, and was drowned in abominable
 atry, and lay in that state for several centuries
 ther, then there was no church upon earth at all,
 therefore no one obliged to believe the Catholic
 rch, because there was no such thing in the world,
 rding to their assertion: God had forsaken his
 ch; his kingdom he gave up unto Satan; the
 e of his blood was forfeited, and an entire confi-
 on of all his property upon earth; his laws were
 onger obligatory; according to this manner of rea-
 ng, all the world (as being drowned in abomina-
 idolatry for many ages) were all damned, or

This is the *Rule* whereby the *Truth* we learn,
And *Error's* impious spirit to discern.

they were all saved. All damned to be sure, ~~if~~ they were out of the true church, they had no ~~g~~iving faith ; out of the church, and without faith it is impossible to please God. Heb. xi. 6. ~~In~~ the first place, you must own that God failed in ~~all~~ his promises to his church ; that the great work of redemption had not the desired effect. That God the eternal Father, notwithstanding the infinite satisfaction of his eternal Son, suffered mankind to a single man to be damned, and that for many ages.

In the next place, you must grant that they were all saved ; for would God oblige any man under pain of damnation, to believe and hear his church, when he had no visible church upon earth, to be heard, believed, or obeyed. Therefore the pretended reformers must, at once believe that all the world, during those fallen ages, was damned forever, and saved at the same time.

But God has, and always had a visible church upon earth ; Isah. ii. 1. 2. 3. Mica. iv. 12. Describes the church thus : A mountain on the top of mountains exposed to the view of all nations flowing *into* it. And Dan. ii. 35. As a great mountain filling the whole earth, Mat. v. 14. As a great hill built upon the top of a hill which cannot be

earing we (so *Paul* asserts) receive
: faith of Christ.—And thus in God we b'lieve:

Pray;

hid. Isa. lx. 11. 12. As a city whose gates
it be open continually, and shall not be shut day
night, that one might bring hither the forces of the
ntiles, and that their kings might be brought ;—
on the walls of that city God has set watchmen.
62. Which shall never hold their peace, day
r night.

The church is always pure, and holy in her terms
communion, and consequently free from pernicious
errors, which is already proved. Mat. xvi.
. For our Lord, who is the way, the life, and
truth, has promised that his church should be
ilt upon a rock, proof against all floods, and
rms, like the house of the wise man, Mat. vii.
. That the gates of hell, that is, the powers
darkness, should not prevail against her. Is it
therefore manifest that the church of Christ
uld never cease to be holy in her doctrine, never
uld fall into idolatry, superstition, or any heretical
ors ;

“ The bark above must fail before they venture.

Dryden.

Again, did not Christ promise, Mat. xxviii. 19.
, to the pastors and teachers of his church, that
would be with them even to the end of the
rld. Therefore Christ's positive promises to his

Pray, don't the words of Christ himself prevent,
(Except to Atheists) further argument,

Those

eternal spouse the church, must fail, if the same church be liable to errors and superstitions. For how could she go out of the right way of life and truth, who is assured to have always for her guide himself, who is the way, the life and the truth. Besides, our Lord promised to the same teachers. John xiv. 16. 17. I will pray the Father, and he will give you another comforter, that he may abide with you for ever, even the spirit of truth. And ver. 26. That this spirit of truth shall teach them all things, and chap. xvi. ver. 10, that he shall guide them unto all truth. How then could all those pastors and teachers of the church, who were by the repeated promises of Christ, to be for ever guided by the spirit of truth, fall at any time into damnable errors in matters of faith. It is likewise evident from the covenant which God made, that after the coming of our Redeemer, his spirit and his words, which is his doctrine which he preached and taught, should for ever be supported and maintained by his church through all generations. The Redeemer shall come to Zion, &c. This is my covenant with them, saith the Lord, my spirit which is upon thee, and my words which I put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed; saith the Lord, henceforth and for ever.

The

those hear myself, who hears my *Church*, says he,
and these are blest'd, who b'lieve, but do not see;
Who

The church is represented by Isa. xxxv. 8. as
high way of holiness, so easy and secure, that even
sould should not err therein; how then is it possible
that the church itself shou'd fall into errors? can
any thing provoke God's indignation more than per-
ficious errors in faith and morals? no, surely: but
how can that church thus provoke him, to whom he
as made such solemn promises of his guidance and
protection, Isa. lxiv. 9. 10. As I have sworn
that the waters of Noah should no more run over
the earth, so have I sworn that I would not be wroth
with thee, nor rebuke thee; the mountains shall
depart, and the hills be removed, but my kindness
shall not depart from thee, neither shall the covenant
of my peace be removed, saith the Lord, that hath
mercy on thee. Now as we are assured that we
all have no second deluge, we are equally assured
that Christ's church can never fall into errors in
points of faith. St. Paul to Tim. iii. 25. calls the
church the pillar and ground work of truth, as such
can not fall into damnable errors, but is infallible
all points relating to faith, cannot be deceived
itself nor deceive others.

The church of Christ is Catholic or universal, &c.
it is always known and acknowledged by the dis-
tinguishing name of catholic or universal, as in the

Apostle-

Who hears not can't obey ; therefore that man
He calls a heathen and a publican.

That's

Apostolical and Nicene creeds, by which she must be the church of all ages and all nations. Now, if you can find any church upon earth that deserves that name or characteristic better or with more propriety, than the church in communion with the see of Rome, I will readily grant that to be the true church of Jesus Christ. The true church must have it's beginning from Christ ; and pursuant to the promise of Christ must continue, to the end of the world, as we have sufficiently proved already ; she must also be the church of all ages and nations. For the church of Christ is represented by many texts of scripture, as a numerous congregation spread over the whole world. Gen. xxii. 18. In thy seed shall all the nations of the earth be blessed. Psal. ii. 8. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession. Psal. xxii. 27. All the ends of the world shall turn to the Lord, and all the kindreds shall worship before thee. Isa. xlix. 6. It is a light thing that thou should'st be my servant to rise up the tribes of Jacob.

I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth. Isa. liv. 1, 2, 3. Sing o barren.—Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation ; spare not, lengthen thy cords.

For

That's not the rule. by which you B——, abide,
You'll hear no church; but read, and then decide.

Thus,

For thou shalt break out on the right and on the left, and thy seed shall inherit the Gentiles. And Malach. i. 11. From the rising of the sun, to going down of the same, my name shall be great among the Gentiles. See Isa. ii. 23. Macah. iv. 1. 2. Dan. ii. 31. Lastly, the church of Christ must be apostolical by an uninterrupted succession of her pastors, &c. A lawful mission derived from the apostles, for these only are the heirs of the Apostles who derive their commission from them, and they alone of consequence can claim a proper title to the pastoral ministry; it is what they immediately received from the apostles, and they from Christ. As my Father sent me, even so, I send you, John, xx. 21. Besides, Christ promised to his apostles and their successors, that he would be with them always, even unto the end of the world. Mat. xxviii. 20. And that the holy Ghost should abide with them for ever. John xiv. 16. 17. Now, Catholics in communion with the see of Rome, is the true church of Jesus Christ, or Protestants, or some other sectaries.

Unity, sanctity, and universality, are the distinguishing marks of the true church, as we have already abundantly proved out of the Old and New Testaments; for she must have had, and ever will have, *as long as the world stands, a visible being upon earth,*

Thus, faith becomes the object of your sight,
 By private judgment and conceited light.
 But such, whose private judgment is their guide,
 O'er half the globe, at one lame hop, may stride. -
 Nature deprav'd, to ev'ry impulse free,
 Is their strong basis of Theology,
 Blind Sense and Self-love lead the lawless van,
 And scripture's made the slave of every man.
 There jarring sects and creeds are multiplied,
 As fools and fancies are diversified.

From

earth, since Christ's time: she was founded by Christ himself, with repeated promises, that the gates of hell should never prevail against her. Mat. xvi. 18. She is the Kingdom of Christ, which never shall be destroyed. Dan. ii. 44. Now Catholics in communion with the church or see of Rome, and no other church upon earth, have always had a visible being in the world since Christ's time; she then alone must be always holy in her terms of communion and doctrine, as guided by an infallible guide—Jesus Christ, comforted, confirmed, and inspired in all saving truth, in all mysteries of divine faith, &c. by the holy Ghost, as is already proved; therefore no other society antient or modern upon earth, either had, or has any right to those characteristicks or true marks of the church of Christ: for those who came into the world 1500 years after Christ, came 1500 years too late to be the always visible universal church of Christ.

Om units thus the diff'rent seeds may well
 Hundreds, thousands, and to millions swell:
 Each rising sect begets another brood,
 They differ all, they're still one brother-hood.
 Which never could in one main point agree,
 Except their hatred to supremacy.
 They reign alike, decide, and judge at will,
 Noneous all, or all infallible.
 That, lost all; bat sav'd if this be so.
 The extremes agree, say either ay, or no.

Since ev'ry one like Luther first, may be
 His own guide, council and authority,
 Is then, by all reforming saints agreed,
 That ev'ry one make for himself a *creed*.
 Fast, or pray, or b'lieve just as he lists;
 Bolith or receive th' *Evangelists*.
 Or pope, nor *church* nor *council* can decide,
 Where ev'ry man's his own despotic guide.
 Each black smith may, as well as § *Cromwell's* son,
 Or clown or landrefs fight with *Tilleyson*.
 Or can the sophy call the dunce a fool.
 While private *judgment* is th' unerring rule.
 O—! were all the holy Fathers blind?
 Or gen'ral *councils*, then, the *Saints* defin'd.

Christ

§ Thomas Cromwell, a black smith's son, and a
 ere lay man was Vicar General in spirituals to
 ———y VIII. A fit vicar for a lay *Pope*.

Christ to the whole, not to one single part,
 The gift *infallible* did first impart.
 Do you believe that gift is lodg'd in thee,
 And in each one of your *society* ?
 You'll answer *no* : therefore you all may err,
 To whom can'st thou, to settle doubts, refer ?
 Great *Bede* and *Thomas* dost thou *Bob* excel.
 Art thou more holy than *St. Austin*, tell ?
 Than *Ambrose* greater, and *St. Patrick* too,
 Yet they said mass ; and R—, what do you— ?
 Obey'd the Pope, a middle state sustain'd,
 Where souls are oft, for venial sins detain'd,
 Paid due devotion to the * *Cross* of *Christ*,
 Yet you must call their master *Antechrist*.

Pray who converted Coyle his royal son ?
 Or *Ethelbert* to *Christ*'s redemption won ?
 A popish priest, a massing monk and fryar,
 These wonders wrought, or else the world's a liar.
 To *Edward*'s reign, without a blank of time,
 The cross was not, nor even *Mass* a crime ;
 A pope presid'd o'er the Christian flock ;
 One was their faith, one God, one head one rock.
Christ's picture was in veneration held,
 In every church, the rev'rend image dwell'd :
 O! God

* The preaching of the cross to them who perish
 is foolishness ; but to us who are sav'd it is the power
 of God. 1. Cor. 18.

! God! how can thy sacred cross offend,
 Not thy blood that standard recommend.
 And don't thy wounds, when even painted, move
 The Christian soul for whom thou bled'st, to love?
 No! this be true, since these are popish tricks,
 You've damn'd the *Mass*, turn'd out the *Crucifix*.

Another *Austin* fourteen ages past,
 As full as rank a *Papist* as the last.
 For he said *Mass* and openly believ'd
 The faithful *dead* could be by pray'r reliev'd.
 In you, these *saints* with full devotion name;
 Let curse their master and their faith disclaim.
 With half consent you must the *saint* still own,
 Let all that's *popish* in the same disown.
 Pretty contrast, but a grievous jest;
 To sense and reason only judg the rest.
 Say, did one council in the world forbid,
 Any age, what these good fathers did?
 What *tenet* now do we for faith maintain?
 Which they did not from Peter's time sustain.
 What *faith* we hold, which all these *saints* have had;
 Not, pray tell where we retrench or add?
 Will then, my friend, your borrow'd words be found,
 Receiving shadows, echoes without grounds.

It's not so long but e'en your wife may tell,
 Once *Luther* did against his *church* rebel.
 Once he, that daring instrument of strife,
 Enounc'd his vows and took a *nun* to wife.

Since

Since H——y did from his poor wife elope,
 And make himself a formidable pope.
 Young *Anne's* engaging airs kickt honest *Kate*
 Quite out of lawfu wedlock, door and date.
 For *Nan* could sing, coquette and court and dance;
 She was, some say, the hackney *dame* of France.
 Her glory soon, with H——y's flame expir'd,
Jane's youthful bloom, the *Monarch's* passion fir'd.
 Another *Kate* and still another *Anne*,
 Wreck'd thro' the torrent of his passion ran.
 Divorc'd and wedded, all these *wives* have been,
 Pray tell me, then, who was the lawful *Queen*?
 The last and second of those fatal wives,
 On H——y's block gave up their woful lives,
 I'll ask who could at once dissolve and bind
 These knots which Christ ordain'd to link mankind.
 'Twas † *Cranmer* then, his sov'reign's faithful tool,
 Whose master's lust and wrath were all his rule.
 A chief-reformer, perjur'd thrice in life,
 Both priest, and husband to a second wife.
 A popish bishop, and a Lutheran,
 And every thing you please, but honest man.

Who

† It's too well known that *A. B. Cranmer*, was the
 greatest sycophant, hypocrite, and base temporiser
 that ever lived in any age; that he abjured Luther-
 anism twice before his death, and retracted his dou-
 ble abjuration at the stake. An exemplary reformer.
Burner's Perfection of the Reformation, &c.

to under sentence swore a solemn tie,
 d black-seal'd perjurd life with perjury.
 ' enormous work by *H—y* thus begun,
 as strangely labour'd by his infant son.
 o' yet a minor, he did wonders great,
 stript the church to cloath the leprous state.
 urrd on with zeal like Antioch for gold,
 nsacking churches, Somerset behold.
 at up start sprout of luciferian pride,
 as church reformer, and young *Edward's* guide.
 ext manly *Bess* the two fold task maintain'd,
 et rul'd the state, made bishops, priests ordain'd.
 strange affair! a most surprising call!
 Queen, a bishop, pope, and all in all. }
 hat dost thou say to this, Apostle *Paul*?
 man, indeed, may speak in church it's true,
 ho gave that power, right reverend *Bess*, to you?
 ine Holy Father, says the parliament,
 his power bequeath'd in his last Testament.
 hout which legacy you ne'er had been,
 g head supreme of church and state, nor queen.
 ould you not then, th' entire will preserve,
 d the six * tenets like the rest observe.

Yo

* In the year 1539. King *H—y's* six famous
 icles of religion came forth: In the first of these
 icles, the doctrine of transubstantiation was esta-
 shed; the second confirmed the lawfulness of lay
 munion in one kind; the third obliged priests to
 live

Your father held them, under pain of death,
 Both sign'd and seal'd them, with his dying breath,
 And laid the injunction on his saintly seed,
 To make his royal testament their creed.
 How odd would *Paul* look on St. *Peter's* keys,
 Pinn'd in full fashion to a lady's stays?
 To see a woman, or a school-boy teach
 Th' anointed ministers of *Christ* to preach.

On *lust* and *avarice* the change began;
 And from their source the *revolution* ran.
 Up starts a *church*, unheard, unseen before,
 Kicks out her *fire*, and calls her *mother* whore.
 Behold her stand like *Dagon's* headless bust,
 Whole pedestal is *sacrilege* and *lust*!
 Soon sat with plunder, and with power sage,
 'The champions of the R—— n rage.
 What treasure did * seven hundred convents bring?
 To glut the lust of a rapacious K—— g?

Some

live unmarried; the fourth commanded the observance of religious vows; the fifth was concerning private masses; and the sixth maintained the necessity of auricular confession: These articles were established by authority of king and parliament, and obstinate offenders against them suffered death, and others imprisoned during the king's pleasure.

* Camden—a list taken out of the court of ~~first~~ fruits and tithes makes them amount to seven hun-

ousands more, the best historians say,
 e sanguine, greedy monarch's prey.
 low'd, temple, and the sacred shrine
 oting objects of the sad rapine.
 n *cross*, and silver cup no more
 re of a suffering *Jesus* wore.

The

ifty four, which difference may have arisen
 ges and other foundations thrown into the
 wenty eight of which gave their abbots a
 : upper house of parliament. The yearly
 those places, exclusive of their moveable
 ich have been beyond any estimate, was
 at a hundred and thirty five thousand, five
 nd twenty two pound, a property confirmed
 d to the possessors by every tittle on which
 be founded on, by proscription, and thirty
 parliaments.

wer than two thousand three hundred and
 ur, free chapels, chantries, &c. Heylyn,
 51.

r Heylyn in his preface to the History of
 h Reformation, who after touching passing-
 Henry's throwing off the Pope's suprema-
 a short account of his son Edward's reign.
 reat men, says he, about the court, under
 removing such corruptions as remained in

11

the

The nodding steeple, and harmonious bell,
The flying angels, and rich altars tell !

Cast

the church, had cast a longing eye upon the spoils of shrines and images, and the improving of their fortunes by the chantry lands, all which they sacrilegiously divided among themselves. Touching on this string made excellent music to most of the grandees of the court, who had before cast an envious eye on the costly hanging, massy plate, and other precious utensils which adorned altars: besides there was no small gain to be made of copes, some of them being made of cloth of tissue, of cloth of gold and silver, or embroidered velvet, and might not these be handsomely converted to private uses? to serve as carpets for their tables, coverlets for their beds, cushions for their chairs, or windows. Hereupon rude people were encouraged underhand to beat down altars, which makes way for an order of the council table, to take down the rest, and set up tables in their places.

Followed by a commission to be executed in all parts of the kingdom for seizing of the premises for the use of the king: but as the grandees of the court intended to defraud the king of so great a booty, and the commissioners to put a cheat upon the court lords, who employed them in it, so they were both prevented in some places by the lords and gentry, who thought the altar cloths and copes and plate of several

Cast out of doors, behold the *priest* and *choir*,
To raise a fabric for th' unhallow'd squire.

The

ral churches to be as necessary for themselves as for others. Pref.——See Doctor Heylyn in another place, page 69, all which enormities were connived at by the lords and others, because they could not question those who had so miserably invaded the church's patrimony, without condemning themselves. The same author continues to give posterity an idea of the motives which spurred on the authors of the pretended reformation.

The parliament, says he, met on the fourth of November, in which the cards were so well packed, that there was no need of shuffling to the end of the game, because they all agreed in one common principle, which was to serve the present time; for tho' a great part of the nobility, and not a few of the gentry in the house of commons were cordially affected to the church of Rome, yet they were willing to give in to such acts and statutes as were made against it, out of a fear of losing such church-lands, as they were possessed of, if that religion should prevail, and get up again. And for the rest who came to make or improve their fortunes, there is no questions to be made, but they came to further such a reformation, as should most visibly conduce to the advancement of their several ends: which plainly appears by the strange mixture of the acts and results thereof: some tending to the present benefit,

The spacious abbeyes, guilds and charter-schools
Became the hire of H——y's working tools.

Our

and enriching of particular persons ; and some again, being devised on purpose to prepare a way for expelling the revenues of the church, to spoil and rapine. Pages 47, 48.—By one of these godly acts of parliament in the 27th of Henry the Eighth, there were ninety colleges, and 2373 free chapels and chantries seized on for the king's use. Heylyn, pages 50, 51.—A ring of Jesus' bells, exceeding in size and sound, played and lost at one cast of the dice to Sir Myles Patridge. Stow's Survey of London.—To the foregoing acts of sacrilege and rapine upon the church of God in England, quoted from Protestant writers, I shall add the following. In the year 1548, Feb. 11, an order had been sent from the privy council to all bishops for pulling down all images, and it may well be thought that covetousness spurred on this business, more than zeal, there being none of these images so poor and mean, the spoil whereof could not afford some gold and silver, if not jewels also ; besides censers, candlesticks, and other rich utensils appertaining to them.—In the same year, in the middle of March, commissioners were dispatched throughout the realm, to take a survey of colleges, free chapels, chantries, &c. by which it would be found no difficult matter to know how to parcel out, proportion and divide the spoil between

Our *Saviour's* coat was thus, the hire of those
 Who scourg'd and stript him of his seamless cloaths
 Ador'd

tween all such as had in hopes before devoured it
 In the first place, as lying nearest, came in the first
 chapel of St. Stephen in Westminster, and reckoned
 for the chapel royal of England; it consisted of
 twelve canons, fourteen vicars, four clerks, six cho-
 risters, besides a verger. The chapel itself, the
 cloyster, was fitted for and employed by the house
 of commons. At the same time fell the college
 of St. Martin, in London, founded in the time of
 William the Conqueror; but for this sacrilege, the
 church of Westminster was called immediately to
 sober reckoning, for the Lord Protector cast a long
 eye upon the goodly patrimony belonging to it,
 and being unfurnished of a palace, he doubted not
 to find room enough upon the dissolution and destruc-
 tion of so large a fabrick to raise a palace for
 his vast designs; which coming to the ear of Benson,
 the last abbot and first dean of that church, he could
 think of no better means to preserve the whole than
 parting at present with more than half the estate then
 belonging to it. — Heylyn, pages 60, 61.

I cannot omit to mention another piece of sacrile-
 gious plunder, shocking and scandalous in the high-
 est degree: the Protector (Somerset, Edward's uncle)
 having been bought off by Benson from his design of
 building on the deanry and close of Westminster

Ador'd no more the plaintive choirs behold
 Their heavenly *Host*, and from his house expelled.

The

had cast his eye, (says Dr. Heylyn) upon a piece of ground upon the Strand, on which stood three episcopal houses, and one parish church: the parish church was dedicated to the blessed Virgin Mary; the houses belonged to the bishops of Worcester, Litchfield and Landaff, all these he takes into his hands, the owners not daring to oppose him; having cleared the place, but still wanting materials, he thereupon resolves to take down the parish church of St. Margaret's in Westminster, but the workmen having no sooner advanced their scaffolds, when the parishioners gathered together in great multitudes, with bows and arrows, flaves and clubs, and other weapons, which so terrified the workmen that they ran away in great amazement that they could never be brought again upon employment; upon this, he employs workmen to pull down the cloyster of St. Paul's on the North side of the church, environing a large parcel of ground, called Pardon church-yard, and beautified with a most curious piece of workmanship, called the Dance of Death, together with a fair charnel house and a chapel, and leaves the bones of the dead bones buried in the fields in unhallowed ground. All this not sufficing to compleat the work, the whole and most part of the work of St. John's of Salisbury, not far from Smithfield, most beautifully built,

The Bread of Life, I mean which *Jesus* gave,
And gives to those who will that *Bread* receive.

To

built, was blown up with gun-powder, and all the Stone employed for that purpose. Such was the ground, and such the materials of the duke's new palace called Somerset House. . Page 73.

According to this beginning, says Dr Heylyn, all the year, viz. 1549, proceeds. . But this famous reformer, and flagrant plunderer of the English church, did not live long enough to enjoy the fruits of his enormous sacrileges, God's justice following him close at his heels. For after putting his own brother to death, being thereby deprived of so great a support, and laid open to the prosecutions of his enemies, he lost his head soon after upon a scaffold. The palace is yet standing, the monument of the most sacrilegious plunder, rapine, avarice and ambition, committed even by barbarians, and bears the name of that monster, as a lasting stain and ignominy upon the English reformation. He was succeeded in the protectorship by the Duke of Northumberland, his sworn enemy while alive, but one who steadfastly imitated his sacrilegious enormities when dead, and came to the same infamous end; with this difference only, that, at his death (being prepared in prison by Dr. Heath, bishop of Worcester) he professed himself a Roman Catholic, and declared, as Dr. Heylyn relates, that being blinded by ambition, he had been contented to
make

To prove this truth, the sacred texts appear,
Both obvious, strong, and evidently clear.

* As:

make wreck of his conscience by temporizing, for which he declared himself sincerely repentant, and acknowledged the justice of his death.—Read Stow on this subject. We likewise find a similar difference between this ill-fated noble, or with more propriety ignoble man, and the famous, or rather infamous Archbishop Cranmer, who though he abjured Lutheranism twice in his life, before his death retracted his double abjuration when brought to the stake; whereas Northumberland confirmed upon the scaffold the abjuration which he made in prison. I shall beg the reader's indulgence for inserting a few passages more from Dr. Heylyn, relative to the enormities committed in the last year of Edward's reign: Such (says he) was the rapacity of the times, and unfortunateness of the king's condition, that his minority was abused by many acts of spoil and rapine even to a degree of sacrilege, to the raising of some, and enriching of others, without any manner of improvement to his own estate. For notwithstanding the great and inestimable treasures which must needs come by the spoil of so many shrines and images, the sale of the lands belonging to the chantries, colleges, free chapels, &c. and the dilapidating of the patrimony of so many bishopricks and cathedral churches, he was nevertheless not only plunged in debt; but the
CROWE

Christ sat down, he bless'd and broke the bread,
is my body; take, and eat, he said.

• He

lands very much diminished and impaired
s coming into it; it must be therefore, the
are, and the business of those who plunged
it, to find the speediest way to get him out:
to which, the main engine at this time for
ancing of money, was speeding a commission
parts of the realm, under pretence of selling
the lands and the goods of the chantries,
remained unfold: but in plain truth, it was
upon all hangings, altar cloaths, fronts, pa-
, copes of all sorts, with all manner of plate,
bells, and ornaments, which were to be
n any cathedral or parochial church; to
apacity the demolishing of the former altars
very great hint, by rendering all such surpi-
ch plate, and other such costly utensils in a
useless: but notwithstanding this great care
king on the one side, and diligence of the
ioners on the other, the booty did not prove
as they expected: in all great fairs, or mar-
re are some forestallers who get the best penny
themselves, and suffer not the richest and most
commodities to be openly sold, and so it was
here:

Mat. xxvi. 26. Mark, xiv. 22. 24. Luke,
1 Cor. xi 24. 25. 1 Cor. x. 16.

‘ He bleſſ’d the cup, this is my blood indeed,
‘ Which ſhall, to waſh my Father’s children, bleed.
‘ Come,

here: for there were ſome who were as much beforehand with the commiſſioners in embezzeling the ſaid plate, jewels, and other furniture, as the commiſſioners did intend to be with the king in keeping always moſt part of it to themſelves, ſo that although ſome profit was hereby raiſed to the king’s exchequer, yet by far the greateſt part of the prey came into other hands; inſomuch, that many private men’s parlours were hung with altar cloaths, their tables and beds covered with copes inſtead of carpets, and many made carrouſing cups of the ſacred chalices; as once Balthazar celebrated his drunken feſtivals in the ſanctified veſſels of the temple; it was a ſorry houſe, and not worth the naming, which had not ſome of this furniture in it, though it were only a fair large cuſhion made of a cope or altar cloth to adorn a window, or to make their chairs appear like ſomething of a chair of ſtate. Yet how contemptible were thoſe trappings in compariſon to thoſe vaſt ſums of money which were made of jewels, plate, and cloth of tiſſue, either conveyed beyond ſea, or ſold at home, and good land purchaſed for this money; nothing more bleſſed to the poſterity of them, for being purchaſed with the conſecrated treaſure of ſo many churches, &c.

A. gl.

me, eat my flesh, and live: my flesh is food,
and drink this cup: the cup is in my blood.

‘ And

glorious reformation, if robbing churches
is it so, ransacking and levelling to the ground
sacred house, and the standing monuments of
faith and piety, consecrated to God's honor and
built, improved, repaired and adorned, by so
many saints, godly kings and pious benefactors, for
space of above fourteen hundred years in Eng-
land.—The young king is put upon robbing and de-
stroying the church of God by his godly tutors:
commissioners defraud the king; the country
men get the start of the commissioners and
way with a share of the church's wreck. A very
secular and holy reformation, if pulling down Zi-
ed Babylonish plundering of Jerusalem, be a
reformation. The real promoter of the tragical
was, alas! the greatest gainer by it, and it is
no guess, who he was. These few facts out-
say, are collected out of a zealous Protestant
man and divine. He candidly owns and shews
motives which spurred on the managers of the
reformation; he unmasks the secret mysteries of it;
avarice and irreligion were the main springs
of that stupendous machine; that the promoters
and abettors of it were people of abandoned and
vicious characters.—One instance, in particular, of
unheard of rapacity, and unparalleled cruelty
and violence of those boasted ring-leaders of the re-
formation,

formation, was the demolishing of all the sacrifice of the mass was offered, make the rich utensils their own; for demning the altar they could not dect it's ornaments, nor could they invent the pretence of robbing the altars, if first abolished the mass, although this crifice had been for above 1300 years o in Great Britain, and no where else wit and solemnity at that period.

Let us hear Mr. Collier's thoughts u volutions: It must be confessed (says I were several shocking instances in the r VIII. and his children, for to see ch down or-rified, the plate swept off the holy furniture converted to common great air of devotion; to see the ch to make the drawing room and bed; was not very primitive at first view; th

read's my flesh, that you're allow'd to eat,
or your life I'm going to immolate.'

Th'

n fall in with conscience and reformation.

b. page 163.

out the wonderful project in execution, Dr.
urther informs us.

ord Protector and his party were more ex-
in state affairs than to be told that all
ncils tending to innovations in public go-
especially where religion is concerned,
to be backed by arms, or otherwise prove
e to the undertakers. For this cause, he
put himself at the head of an army, as
the security of his own person, and the
on of his friends, as for the carrying on
against all opponents, and for the raising
y there could not be found a fairer colour,
e popular pretence than a war with Scot-
to be made on any new emergent quar-
1 might be apt to breed suspicion in the
he people, but in a pursuit of the great
the king deceased, for uniting that realm,
iage, to the crown of England: on this
evies are made in all parts of the kingdom.
ained also certain regiments of Walloons
ans; because they were conceived more
like

vi. 51. &c.

Th' unb'lieving Jews could not endure the word,
We've Christian Jews who think it yet absurd.

Ba

like to enforce more obedience, if his design should meet with opposition, than the natural English."

Hight

Who sees not but this sham war with Scotland was a mere politick pretence, in order to keep a powerful army on foot, to keep the people in awe and terrify them into any measures, by shewing the rod which would scourge them, if they did not tamely kiss it, and bend the neck to the yoke. The Protector was too cautious to confide in the English, who were, he knew, too much (for his purpose) attached to the old religion. It was for that end he called in foreign Protestant troops who would by all means execute their last efforts of strength and violence against Papists, in case of necessity; whereas, in no more than a war with Scotland had been the topic the king's own subjects might have been with greater confidence trusted.

There were some, however, who had the courage to oppose the stormy tide, as one of my authors says and follow the dictates of their own conscience, which convinced them, that a new and unheard of religion before in England, since it's conversion to Christianity, forged and modelled to gratify the luxury of some, and the insatiable avarice of others, could never be that holy religion which the holy apostles taught.

The

- But Christ replied, and twice said, ' Verily,
- ' Except you eat my flesh, you'll surely die.
- ' I am the bread of life, come from above
- ' To reconcile you to my Father's love :
- ' Who eats or drinks my flesh or blood in sin,
- ' Shall eat damnation to his soul within !'

In

The chief of those were made tragical examples to intimidate the rest, to wit, five prelates, Bonner, Bishop of London ; Gardiner, Bishop of Winchester ; Tunstale, of Durham ; Heath, of Rochester ; and Day, of Chichester ; who were deprived of their bishopricks, and committed to several prisons, in order to weaken and deny them the comfort of any fellowship together. Baker, page 323.

It is in vain to lose words upon any one, on whom those means and motives which spurred on the reformation will make no impression. Let us hear Sir John Denham, author of the elegant poem on Cooper's Hill, upon this subject.

- ' Who sees those dismal heaps, but will demand,
- ' What barbarous invader sack'd the land ?
- ' But when he hears no Goth, no Turk did bring
- ' This desolation, but a Christian king.
- ' When nothing but the name of zeal appears,
- ' Twixt our best actions, and the worst of theirs.
- ' What does he think our sacrifice would spare ?
- ' When these, th' effects of our devotions are ?'

Cor. xi. 27. 29.

In stronger terms could *Christ* his will reveal?
 The sacred acts of *Christ* who can repeal?
 Shall ignorance, by *private judgment* led,
 Say, *Christ's* not there; it's only common bread?
 Altho' he said, his *flesh* and *blood* were there,
 Shall *private judgment* say, they never were?
 But *private sense*, by sectaries ador'd,
 The scripture-rules, and contradicts the *Lord*.
 "The literal sense is hard to flesh and blood,
 "But nonsense never can be understood."
 Shall I, once more, remind the shocking work,
 By *Goth* unacted, or the ruthless *Turk*,
 To plunder, *shame*, and *sacrilege* return,
 And o'er the mould'ring church of Britain mourn?
 Break, woeful heart! and weep with bloodshot tears,
 The sacred work of fifteen hundred years.
 And on the scene of that demolish'd heap,
 With sorrow die, and in the ruin sleep!
 Such was *Jerusalem* thy mournful case!
God's chosen city once, and chosen race.

C O N C L U S I O N.

To end conclusive from what I have said,
 Mark what results from the premises laid.
 From perjured monks, and broken vows you see,
 The first broad overture to anarchy.
 A lawless lust, revenge and lucre spring,
 To sycophants, from their disorder'd k—g.

* Dryden's H. P.

The infectious evil of the lep'rous head,
 By powerful instinct thro' the members spread.
 St. *H—y*, to indulge his lust you saw,
 Disclaim'd the Pope, St. *Cranmer* sign'd the law.
 His lay grand vicar, was a *Zuinglian*.
 Himself half *Papist*, *Cranmer* *Lutheran*.
Luther denied what *Zuinglius* maintain'd,
 And holy *Calvin* both the saints disdain'd.
 St. *Wicklif* did from these reforming *three*,
 Excepting wives, in doctrine disagree,
 Their Babel discord, broken vows, and wives,
 Are lasting portraits of their holy lives.
 See *Naylor* next from all the chiefs secede,
 And out of Scripture, prove his quaking trade.
 Just like a headless mob without a prop,
 Th' encreasing vermin knew not where to stop.
 The pestilential, jarring, motly crew,
 Devouring like Egyptian locusts flew.
 And every one of these reforming *schools*,
 Prov'd all their doctrine by revealed rules.
 For private judgment was th' unerring guide,
 And gen'ral councils could no more decide.
 That all-seeing judge of each reforming *sir*,
 When all the church may fail, can never err.
 Th' immortal spouse of *Christ* was then no more,
 His church had died some hundred years before.
 The gates of Hell that Christless church assail'd:
 Christ's former promises no more avail'd.
 The rock was split, the temple rent in two,
 And from his church, his mercy God withdrew.

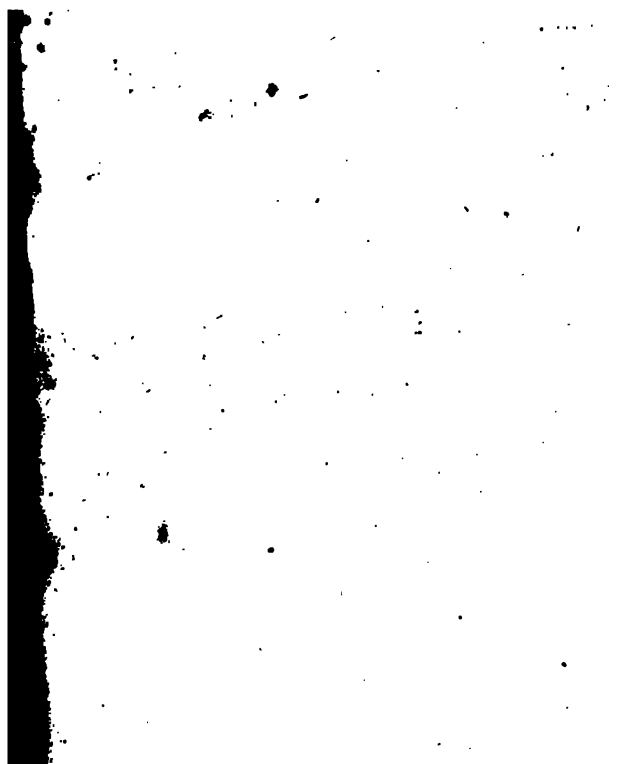
God said, no doubt, let pious *Luther* come,
 And heaven-bred *H——y* to reform *R——e*.
 Let faithful *Cranmer*, all his vows forsake,
 Two wives let him, and five let *H——y* take.
 Let *Cromwell* rise, the black smith's hardy son,
 His will on earth in spite of *R——e* be done.
 My keys let *Edward* and St. *Bes's* sustain,
 Both *bind* and *loose*, *suspend*, *collate*, *ordain*.
 Let no anointed priest, or bishop, dare,
 In my new church for ever interfere.
 Let *Austin Anselm*, and St. *Thomas*, be,
 For they said *mass*, stript of their sanctity.
 * The church let *kings* and courtiers bereave
 Of what their *fathers* for their souls did leave.
 Let *bishops*, *priests*, and *monks*, and *nuns*, like *pet*
Religious works, and *solemn vows* detest.
 When human laws allow a solemn lye,
 They're lawful lyers, and their vows must die.
 Let *churches*, *convents*, and their *sacred plate*,
 Enrich the harpies of the hungry state.
 Let *Christ's* own *picture* and his *cross* descend ;
 The reverend *ensigns* let no *priest* defend.

Conde

* By abolishing the antient and pious practise
 praying for the dead, the reforming merchants to
 unto themselves all the lands belonging to the col
 ges, chantries, free chapels, &c. which were fou
 ded and endowed for perpetual prayers for the dea
 See Heylyn.

condemn the martyr for his glitt'ring shrine,
 taint the *mass* to make the *altar* thine.
 degrade the *bishop*, for his goodly lands,
 and on the *abbot* lay rapacious hands.

Leave not on earth, one *Roman Cath'lic* trace,
 and call that change a finish'd work of *grace*.
 church that must, on such foundation stand,
 like the house built on the moving sand.
 ay, who should on that late erection dwell,
 and fifteen ages of the old expel.
 s, that which Christ established decry,
 and on the novelty of men rely.



Colleetanea Sacra;
O R,
PIOUS MISCELLANY.

BOOK V.

A
DISCOURSE
UPON
PURGATORY.

CHAP. I.

Thou also, by the blood of thy covenant, hast brought forth thy prisoners out of the pit, wherein there is no water. Zech. ix. 11.

BY Purgatory, we understand a third place, or middle state of souls; wherein God exerciseth his justice, for a certain time, on those souls

which die in the Lord ; yet are not so pure and perfectly holy as to be worthy to enter, immediately after death, into glory : although they be forgiven their great sins, which we call mortal, before death ; it is of faith to believe that all penitent sinners are not forgiven the temporal punishment enjoined by God's justice for capital sins, nor the pain incurred by the guilt of venial sins. It is then, for these temporal pains and venial transgressions, that such delinquents are cast into the prison of Purgatory ; where they are to be purged by fire, until they satisfy the divine justice—and pay the uttermost farthing. St. Matt. v. 25, 26.

Such is the idea we have of Purgatory from Scripture, holy fathers, antient liturgies, councils, from the universal practice of the Catholic Church, &c. from the beginning of Christianity to this day ; which I shall, by God's assistance, prove in the sequel of this discourse.

The Jews called Purgatory, a place of punishment and sorrow ; which we read in their rituals, and in the books of their Rabins : where we find a form of prayer, called The Orphan's Prayer ; which the eldest made every day, for the soul of his deceased father, before meat, and that for the space of a year. In which prayer he beseeched God to deliver the soul of his father from the pains of Purgatory.

ee Bartholoccus Bibliotheca, Tom. 2. pag. 149.

Melchior Flavius, lib. de stat. animæ post mortem,
15.

enard, dialog. de Purgatorio, 3, 8. p. 2.

Although the Greeks, says Innocent the IVth.
e not specified this place called Purgatory, by
certain appellation, we, who call it Purgatory,
er it to be also called so by them. For, by that
fiery fire are souls to be purged; not indeed for
tal sins, which were not in this life remitted,
for venial or little sins, in which they died, and
which they did not duly repent in their life time.
e Innocent IV. in epist. ad Atton. Cardin. Tus-
n. 23.

Martin Luther himself, though he disavowed the
e and his authority, in the fifteenth century, &c.
y acknowledged his belief of Purgatory, and
ed there was scripture for it. See his confessi-
“Ego qui credo fortiter, immo, ausim dicere:
Purgatorium esse, facile pertuadeor in Scripturis
o fieri mentionem. Lutherus in orat. Lypica.—
de abroganda missa, &c.

however, he soon changed his sentiments, and
ded these confessions with new errors, or rather
acted these principles which he so lately avowed
fully confessed; like all heretics, who, as the
Apostle

Apostle saith, "are tossed about with every blast of human opinions," Eph. iv. 14.

Calvin, also, and his new sect embraced the same in this as well as some other points, although he turned a reformer upon Luther in many places. Let us hear what he says: "Purgatory, saith he, is a pernicious invention of the Devil, which renders the mystery of the cross useless; which does atrocious injury to the mercy of God; which overthrows faith; and it is a blasphemy on Jesus Christ, to say there is a Purgatory." Calvin, lib. 3. Inst. cap. 5, &c.

According to this wonderful new gospeller, and his followers, the Jews, who were the chosen people of God in their time, and the universal church next, established by Christ himself, have been in communion with the Devil, till Luther and Calvin, fifteen hundred years after Christ, discovered the damnable error. Why not? If they were, as he says, believers of a doctrine invented by the Devil; sworn enemies to the cross of Christ; atrocious injurers of the mercy of the Lord, and blasphemers of Jesus Christ: therefore, the great Judas Machabeus, all the priests of the old law, &c. all the holy fathers, bishops, priests, and the laity, of the new law, are damned to all eternity, from all ages down to the fifteenth century. Is it not a surprising revelation that is pretended to have been made to these two new apostles. Is it not amazing beyond conception, that the dear Saviour of the world would have deceived his church with

h so many full and firm promises of infallibility: ng, that he would not leave them to be orphans; the gates of Hell should not prevail against his rch; that the word of life, which he had put their mouth, should not depart out of their nth, nor out of the mouth of their seed, nor out the mouth of their seed's seed, henceforth and for r; that he would pray his Father to send them ther comforter, to abide with them for ever, even Spirit of Truth; that this same spirit should th them all things, and guide them into all truth; his love and kindness for them would never have end; that his covenant with them, which he seal- with his own blood, should never be altered; that himself would abide with them even unto the end the world, &c. &c.—See the 1st part, pag. 10.

it not, I say, a horrible thing to think, that Je- Christ, after so many absolute promises to his rch, would suffer that same church, contrary to covenant and holy testament, to be totally de- by the powers of darkness; to become all telytes of Satan, as receiving the doctrine of Pur- ry from him; she that was his immaculate spouse, become the black spouse of the Devil; her mini- s, who were the dispensers of the mysteries of d, to become the emissaries of hell, and dispen- of the fictions of the Devil; that she, whose gra- is and eternal guide was the Holy Ghost, should git her adoption and redemption, all her grace and fit with God, through Christ, and wholly be- come

come the prostitute of the Devil, and remain in that abominable sink of corruption for the space of fifteen hundred years and more.

But if the doctrine of Purgatory is, as these extraordinary missionaries would have it, a fiction of the Devil, &c. and at the same time, as we assert, the constant universal doctrine of the church for the space of fifteen hundred years; the Christian world, for that space, was in communion with the Devil, and could have no share in the communion of saints. Moreover, we shall prove the doctrine of Purgatory to have been the practice of the Catholic church through all ages; after making this short reflection, viz.

Pray, how does this frightful doctrine of Luther and Calvin, and their followers, square with their pretended charity for all religions?—For if they are complaisant enough to allow it to us; don't they on their own principles, allow it then to those who receive a doctrine from the Devil, &c. I leave it to themselves to reconcile that doctrine with that charity, and that kind of charity with their own principles, with true religion, or conscience.

CHAP.

C H A P. II.

PURGATORY *proved out of Scripture.*

WHAT we understand by Purgatory is, a third place ; which we are allowed by Scripture to call, a place of purgation by fire ; a prison wherein small debts are paid, i. e. venial sins and temporal pains atoned for ; a hell, a pit, wherein there is no water, &c. as you will see hereafter. But there is such a place ; and the souls therein detained are relieved by the prayers of the faithful on earth ; by the holy sacrifice of the altar, &c. which I shall prove first out of the Old Testament thus.

First Proof.

2 Macha. xii. 39. “ AND the day following, Judas came with his company to take away the bodies
“ of them that were slain—and to bury them with
“ their kinsmen in the sepulchres of their fathers ;
“ and they found under the coats of the slain some
“ of the votaries of the idols of Jamnia, which the
“ law forbiddeth to the Jews: so that all plainly saw,
“ that for this cause they were slain.—Then they all
“ blessed the just judgment of the Lord, who had
“ discovered the things that were hidden. And so
“ betaking themselves to prayers, they besought him,
“ that the sin which had been committed might be
“ forgotten. But the most valiant Judas exhorted
“ the

"the people to keep themselves from sin;
 "much as they saw before their eyes what
 "happened, because of the sins of those who
 "were slain—and making a gathering, he sent
 "thousand drachms of silver to Jerusalem
 "as a sacrifice, to be offered for the sins of the
 "people: thinking well and religiously concerning the
 "resurrection: for if he had not hoped that those
 "who were slain should rise again, it would have
 "been superfluous and vain to pray for the dead
 "because he considered, that they who had
 "fallen asleep with godliness, had great grace laid
 "to their charge.—It is therefore, a holy and wise
 "thought to pray for the dead, that they may be
 "loosed from their sins."

By that portion of Scripture, we see that
 they thought well of a future resurrection. 2dly,
 they steadfastly believed there were some sins,
 least, the temporal pain enjoined the delinquent:
 eternal pain being remitted, if not discharged
 paid in the other world. 3dly, That those
 die with godliness, as these did in the battle,
 living with zeal for the good cause of the Lord,
 that they should sin through inadvertency or ignorance,
 yet repented at least at their death, should be
 pardoned for by the living. 4thly, That the means
 to relieve them by are, prayer, alms, and sacrifices.
 5thly, That these were the very practice established.

among the Jews, who were the chosen people of the Lord, in their pious offices towards the dead.

Here do we find a collection of pious offerings sent to Jerufalem, for the relieving the dead ; the accustomed sacrifice in Israel, offered by the priests of the Most High for the dead ; the money collected by the very high priest himself, and publicly expended for that religious end : with what face then can any one call this charitable and salutary practice, a fiction of the Devil, &c.

Those who deny Purgatory, have need to labour hard to discard these books out of the sacred canon. And so they do ; but all in vain. It is no more than a sorry shift, to cover a retreat ; a silly pretext for stigmatising the doctrine of Purgatory with the brand of Satan ; because it seems too troublesome to them in their system of innovations. And although they pretend to be securely intrenched behind this thin cover : I say, that Purgatory, even if these books of the Machabees had never appeared in the world, is as certain and as firm an article of faith as that of the resurrection, or any other one. And were it not for Purgatory the Machabees would have kept their freedom in the holy charter. I wonder, however, by what lucky chance, Zachariah, Isaiah, and others have escaped the letter de cachet. For in these do we find a third place of punishment, for those who are to be saved, &c. But it would not have been prudent of these reforming gentlemen, to pull down

at

at once, too many of the main principles which supported the holy temple, lest it should fall upon their heads, ere they could fly from the sacred ruin. They have not, however, been dexterous enough to escape the severest and last censure of the church, that same which Acrius, their prototype, and his followers bore before them.

Now, although I do not mean to swell this little discourse into a volume, but to shorten it as much as I can, I cannot omit, at least passingly, to prove the books of the Machabees, canonical. Thus,

We are under pain of being ranked with the heathen and the publican; obliged to hear the church. Matt. xviii. 17.

The church declared the two books of the Machabees to be canonical.—Therefore we are under the same predicament with the heathen, &c. if we do not receive these books as canonical.

The argument is conclusive, if we prove that the church declared them so, &c. For this, it is sufficient, that from the earliest ages of the church, the general councils, and the holy fathers, of whom the councils consisted, have declared and acknowledged these books to be canonical, and inserted them in the canon. For an evincing proof thereof, it is enough to read the apostolical canons.

See

See canon, 84, or 85.

Tertullion in his works against the Jews, chap. 4.

St. Cyprian, lib. de Exhort. ad Marty. c. ii. et
1. 3. de Testin. ad Quiric. c. xiv.

Lucif. de Clagliari lib. de non parcendo, in deum
delinquentibus.

St. Hillarius lib. contra Constant. imperat. et
Pfal. 134.

St. Ambrose, lib. 2. de Jacob, et vita beata, cap.
21. 12. et lib. de off. cap. 40.

St. Augustin, lib. de Cura gerend. pro Mortuis.
cap. 1. Concil. Carthag. III. can. 47.

Innocen. I. ad Exup. and in short the Council of
Trent, which is but a few out of many.

It is enough however to prove, that the church,
from the beginning held these books as canonical
and declared them such. It follows then, we are
obliged to receive them, and consequently to pray
for the dead, &c.

The R. P. D. Augustin Calmet, in his preface
upon the Machabees, deserves a place here, "I de-
mand, saith he, which is most eligible: viz. to
follow

“ follow all these great saints and eminent doctors
 “ in their sentiments; or to embrace these of Lu-
 “ ther and Calvin and other hereticks, who to sus-
 “ tain their novelties, have utterly despised all anti-
 “ quity, which they had before followed and rever-
 “ ed as holy and orthodox.” And sure no candid,
 sensible man can hesitate long about the choice. I
 wish St. Paul’s precept to the Thessalonians were
 duly observed, chap. ii. 15. Therefore, brethren,
 stand fast, and hold the traditions which ye have
 been taught, whether by word or epistle.

Second PROOF.

Out of the Old Testament.

THIS proof for Purgatory results from the Holy
 Ghost’s recommendation of the dead, to the piety
 and charity of the living. Tobias, iv. 8. Lay out
 thy bread and thy wine upon the burial of a just
 man, and do not eat thereof with the wicked.

Are we not also desired to extend our liberality to
 the living, and not to restrain mercy and grace from
 the dead. Ecclesiasticus vii. 36, 37. And stretch
 forth thy hand to the poor, that thy expiation and
 thy blessing may be perfected: A gift hath grace in
 the sight of all the living, and restrain not grace
 from the dead. We are also allowed to lament for
 the death of a parent, &c. to bury and take proper
 care of their bodies, &c. *Secundum Judicium.* Eccles.
 xxxviii.

iii. 16. These texts coincide together to establish the lawfulness of relieving the dead. For not the first lay down a precept—lay out your d, &c. on the tomb of a just man—and do not hereof with the wicked. Here the Holy Ghost is two distinctions, one between the souls of just and the wicked after their death; the other between just and the wicked before death. And next will not be thoroughly understood without giving proper notice of this division. The first, commandeth us to give our offerings over the corpse of a just man; and at the same time, excludes the dead from any such pious offering, as being useless to the reprobate souls, &c. by the other distinction are the excommunicated, &c. the wicked and the sinner forbidden to assist at such religious and sacred offices; so sacred was the holy ceremony, the Holy Ghost himself excluded the wicked from having any share in it, either living or dead. The poor and needy eat of these charitable collations, and those who came a long way to visit the sick, &c. had need of refreshment. We shall see of this hereafter.

The second text out of Eccles. vii. 37, &c. sheweth out thy hand to the poor.—A gift hath more value in the sight of all the living; and restrain not thy hand from the dead. There you see the living and the dead equally recommended to our charity. And where there is grace in relieving the living, we are assured there is a grace in relieving the dead. These

II. K and

and such like, are the good works which the Holy Ghost so much recommendeth in good Tobias and Ecclesiasticus; as the learned Estius says upon this place, &c.

Now, did these holy men, like the Pagans imagine, that the dead had any need of the material bread which they laid out, &c. or cannot be called superstitious what the Holy Ghost commanded and rewarded in holy Tobias, &c.

Besides, if these works of mercy had been unlawful and superstitious, the Patriarchs and Prophets of the Lord would not have practised them, as it is evident they did; and Jesus Christ and his Apostles would have condemned them, &c.

But the Patriarchs; &c. have used them, and Christ never condemned them. Inspiration revealed them, the holy Apostles declared it, the mouth of tradition loudly proclaimed it, and the Universal Church maintained it; as we shall prove in this, and the following discourses, from the beginning of Christianity to this day. Moreover this pious custom of making charitable collations over the dead, &c. to which repast they joined sacrifice and prayer, &c. was held in practice in the first ages of the new law, as punctually as in that of the old, down from the time of St. Austin and St. Ambrose, by whom, in particular, this custom had been changed, and other pious works substituted in their place, on account of some

some abuses, of intemperance, ostentation, &c. hear St. Austin, "let the offerings for the souls departed, whereby we believe them to benefit much, be not sumptuous on their memorial days: and let them be distributed freely among them that want, without any ostentation or shew of vanity; and let none of them be sold." St. Aug. lib. 6. confes. cap. 3. et Epist. 22. 1. class. quæ est ad Aurel. Item Epist. 29. quæ est ad Alipium.

In like manner did St. Paul correct the Corinthians, for some abuses committed at their charity dinners called the Agape St. Paul, 1 Cor. xi. 22.

Third PROOF.

WHICH is drawn from the predictions, prayers and words of the Holy Ghost, by the mouths of the Prophets, as they are understood and applied by the Holy Fathers of all ages, to prove Purgatory.

For brevity sake, I shall, at first, refer the reader to the respective places, v. z. Psalm 37. Lord rebuke me not. Psalm 64. Because thou hast proved us.—Isa. iv. 3. 4. And it shall come to pass that every one.—Amos. vii. 4. These things the Lord God shewed me.—Malach. iii. 1, 2, 3. Behold he cometh, says the Lord of Hosts;—although these texts, like many other passages of Scripture, import more than one sense or meaning; the primitive fathers and the most learned doctors of the church, nevertheless,

From St. BASIL.

Or at least from a more ancient author attributed to him, in his commentary upon Isa. iv. 9. The Lord shall purify Jerusalem by a spirit of judgment and by fire.

“THESE words, says the commentator, are referred to the probation or scrutiny which shall be made by fire, in the world to come. Those who came to the knowledge of the Gospel, and still have become guilty of blood deliberately,—shall have need to be purged by fire.”

The same author says, upon Isa. ix. 19. By the wrath of the Lord of Hosts the land is troubled, and the people shall be as fewel for the fire.—“The Prophet, by that, shews that all that shall be found of worldliness in man, shall be devoured and consumed by fire, which shall punish the sinner, to the end that the soul shall be saved: for he threatens not the soul with eternal death and perdition but with a transitory purification,—according to that of the Apostle, 1 Cor. 3, &c. If any man’s work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.”

St. JEROM, upon Amos. 7.

And behold the Lord called judgment into fire, and it devoured the great deep, and eat up a part at the same time.

Heu

Hear what the holy father says upon these words.
 "That fire which the Lord calls into judgment, devours the great deep first, that is to say, every kind of sin, wood, hay, and straw, &c. and afterwards, it eats up a part, viz. it reacheth these saints who are the reputed heirs of grace and the particular party of the Lord. As the Scripture says, it is time judgment should commence from the house of the Lord. And we read that the executioners of his judgment were commanded to punish the righteous. Ezek. ix. 6. Begin with the saints. And in St. Paul 3. If any man's work burn, &c. he shall suffer loss, &c." Lib. 5. in Amos. cap. 7. op. tom. 3. p. 14. 34.

The same author, in another place, saith,
 "we believe the Devil, all unbelievers and the wicked who acknowledge no God, shall suffer eternal punishments; but we are persuaded that those Christians whose works are to be proved and purged by fire, shall receive from the judge, a more easy sentence, nay, blended with mercy." Vide lib. 1. contra pelag. op. tom. 4. p. 502. postmod.

St. AMBROSE.

Let us hear him upon that place of Psal. xvi. 3.
 "Thou hast proved us, O Lord, by fire. Therefore we shall be all tried by fire." The Prophet Malach. iii. 1, 2. doth plainly apprise us of this truth.
 "Behold he cometh, saith the Lord of Hosts, and

" who shall be able to think of the day of his
 " ming? and who shall stand to see him: for he is
 " like a refining fire, and like the fuller's herb; and
 " he shall sit refining and cleansing the silver, and
 " he shall purify the sons of Levi, and shall refine
 " them as gold, and as silver that passed through the
 " fire.—The children of Levi, Daniel, Ezekiel, &c
 " shall be, therefore, put to the trial of fire; but
 " they shall have reason to cry, Lord, we have pas-
 " sed through fire and water (untouched). There
 " shall be some who shall abide fire, without pain,
 " the fire shall be to them as soft dew. As it
 " was unto the three young men of the Hebrews
 " who were thrown into a fiery furnace: none but
 " the wicked shall be burning for ever. Woe is
 " me! if my work shall be burnt: I shall endure
 " the loss along with the pain.—And the Lord shall
 " bring forth his servants out of that sore trial, to
 " save them; we shall enjoy that happiness by faith,
 " and we shall be saved; but it shall be, by passing
 " through fire: and we shall suffer loss" Ezzarat.
 in Psal. xxxvi. 26. op. tom. 1. p. 189, &c.

From the same AUTHOR.

" ALL those, says he, that return into Heaven, must
 " be tried by fire.—All shall pass through the flames.
 " Psal. lxxv. 12. We have passed through fire,"—
 A little after, he says, that such as are void of all
 imperfections; which is meant by the combustible
 matter. wood, hay, stubble, and shall suffer no

by the fire: and he concludes the passage, thus,
 " Since we must be, therefore tried by fire, let us
 " take care, while we are here, to deserve no more
 " than a passing tryal of fire: and not to be absolute-
 " ly condemned by the judgment of God." Serm. 20,
 in Psal. cxviii, 23. &c. tom. 1. pag. xii. 25. &c.
 &c.

*Quotations from St. AUSTIN,
 In favour of PURGATORY, upon Psalm xxxvii.*

" Rebuke me not, O Lord, in thy fury, nor chastise me
 " in thine anger."

" IT shall come to pass, says he, that some shall
 " be corrected in the wrath of the Lord, and some
 " shall be chastised in his fury. For such as shall be
 " rebuked, shall not be at the same time corrected;
 " but there shall be but some saved, after having been
 " rebuked and corrected: it shall be, however, so
 " as by passing through fire: there will be some al-
 " so, who shall be rebuked, and who shall not be,
 " at the same time corrected; for Jesus Christ will
 " rebuke those to whom he will say: I was hungry,
 " and you gave me not to eat, &c. Go, then, ye
 " cursed, to eternal fire, which is prepared for the
 " devil and his angels. It is for this, the Royal Pro-
 " phet (dreading the terrible torments of eternity)
 " cried out, and prayed, O Lord, rebuke me not in
 " thy fury.

" Suffer

" Suffer me not, O Lord, to be one of this number, to whom thou shalt say, one day, go to eternal fire, &c. Nor rebuke me in thine anger; even, prepare and purify me in this life, and make me such, that I may have no need of the fire of Purgatory in the other world. For, thus, I speak to thee, O Lord, because in truth, I know that some shall be saved; but it shall be by passing through fire. Why shall they pass through fire? but because they built wood, hay, &c. upon the foundation, which is Jesus Christ; but if they, to the contrary; had built gold, silver and precious stones on that foundation, they should not have been out of the power of that terrible fire only, which shall burn the wicked for ever; but also, at the defiance of that other fire which shall prove those, who are to be saved, so as by fire. For, it is said: yet, he himself shall be saved, yet so as by fire,

" But, because it is said, that fire shall do no more than try him, who is to be saved, people do not dread that fire: they suffer, however, more cruel torments in that place, than whatever they can endure in this life." Ennarat in Psal. 37. n. 3. pag. 294.

Second QUOTATION from the same.

AFTER citing Malach iii, 1. Behold the Lord Almighty cometh, &c. " That fire, says he, with

which the Prophet threatens sinners, is a fire which, at the judgment shall purify all that displeased God in certain sins." And he adds, "That, these words of Malachy cannot be otherwise understood, it being evident that, at the judgment to come, some shall suffer purgative pains. *Purgatus purgatus*. For the Prophet cannot be explained into any other sense.—Who can think of the day of his coming? or who can be able to abide the sight of him? because, he shall come, as cleansing fire that melteth the metal.—And he shall purge and purify the children of Levi, and he shall melt them down and make them as pure as the gold and the silver after coming out of the furnace: and this is what the Prophet Isaiah saith, iv. 4. The Lord shall wash the filth off the sons and daughters of Sion—with the spirit of judgment and with burning." And he concludes this passage, saying, "Thus, doth God purify and prepare those to offer sacrifices of justice to the Lord, and become agreeable and pleasing to his divine Majesty." Lib. 20. de Civitate Dei. cap. 25. op. tom. 7. pag. 609. Item vide. lib. 21. de Civit. Dei. cap. 13. ap. tom. 7. p. 634.

Together with these already cited, I might quote Gregory the Great, St. Bernard, &c. Nay, when could I finish. were I to call upon the tenth of those Holy Fathers, Doctors, Commentators and controvertists, who, from the beginning, have held and invariably maintained this doctrine through
all

all ages, whose sound doctrine filled the whole earth and extended to the utmost limits of the universe.

I shall, then, conclude the task of this day, with recommending the two following texts to you, which are plain and easy as to need no explanation and the mere recital of them, saves the trouble of quoting authorities and proves Purgatory to a demonstration. Zecar. ix. 11. And thou, also by the blood of thy covenant, hath redeemed thy prisoners out of the pit wherein there is no water. Isa. li. 1. He sent me to proclaim liberty to the captive and opening the prison unto those who were bound

There you see the prisoners released out of a pit or a dungeon where there was no water: which agrees with that of St. Paul, 1 Cor. 3. &c.

Item. Liberty proclaimed, and the prison opened to those who were bound: which coincides with that of St. Matt. 5. &c. and St. Pet. 3. &c. &c.

Could the Holy Ghost propose this article of faith in clearer terms. Is there any redeeming of those who are condemned for ever in the lowest pit? is there any opening of that prison, to set the damned at liberty? but out of this middle pit or prison there is, &c. Therefore there is a third place, which we justly call Purgatory, &c.

NOW, although, we have proved Purgatory to a demonstration in the foregoing chapters, we shall, with the assistance of the Lord, prove the same out of the New Testament, &c.

PURGATORY proved out of the New Testament.

ALTHOUGH the following text, out of St. Paul, has been indirectly or occasionally brought in already, in the passages from the Holy Fathers, I shall, for order's sake, employ it here, for my first proof in favour of the existence of Purgatory.

1 Cor. iii. 13. 14. 15. Every man's work shall be made manifest: for the day shall declare it: because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is; if any man's work abide the fire which he hath built thereupon, i. e. (upon the foundation, which is Jesus Christ) he shall receive a reward; if any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire.

Where shall this severe scrutiny by fire, thus openly discover all our works, however secret and hidden? Not on this side the grave; nor in Heaven, nor in the Hell of the damned.

It

It cannot be in this world ; people undergo no such ordeal here ; neither is every man's work, nor any one's work, tried by fire, purged by fire, nor consumed by fire in this life.

In Heaven there can be no such probation ; no burning, no suffering, &c. which is manifest. It cannot be in the hell of the damned ; for these are past all hope, and doomed to suffer everlasting fire. But those who are tried by that fire, according to St. Paul, either pass untouched through it, or suffer some loss by burning, yet are saved so as by fire. That is to say, some are so pure and perfect, that the fire cannot affect them ; others are less pure, whom the fire burneth, these suffer loss, yet are saved by the purgation of that fire.

Now, there is no saving by the fire of Hell ; therefore there is a third place, where some souls are confined and punished by fire, out of which they are saved.

Second Proof of Purgatory.

Which was called in the last text a *Firy Furnace* ; is called a *Prison* in the following.

Matt. v. 25, 26. AGREE with thine adversary quickly, whilst thou art in the way with him (that is in this life) lest, at any time, thine adversary deliver thee over to the judge, and the judge to the

officer, and thou be cast into prison: verily I say unto thee, thou shalt by no means, go out thence, till thou hast paid the uttermost farthing. Vide St. Luke, &c.

Although St. Matthew and St. Luke are as clear and express as words can make them in favour of a third place, I shall lay down a few observations upon the sense and application of this text from the primitive fathers, &c. from Origene, St. Ambrose, venerable Bede, St. Cyprian, Tertullian, St. Jerome, &c.

This adversary whom Jesus Christ would have us dread, say these celebrated divines, is the law of God, with which our works should perfectly square; whilst we are in the way, i. e. in this life; without which conformity that law shall appear in judgment against us. Then shall we be given over to the judge, i. e. Jesus Christ, to whom the Father hath given all power to judge men. John v. Then shall we be delivered over, according to our works, to the terrible ministers of his just wrath, by whom we shall be cast into prison; into that of Hell to burn for ever, if we die impenitent sinners, Heathens or Hereticks; into that of Purgatory, if we die with small debts or venial sins, which is meant by farthings, out of which last prison, we are to be delivered, says the text, when we pay off the last farthing. This is the obvious sense of the text, and it can bear no other, without wresting and straining it

it out of all sense. Tertullian, thought so; and the bulk of all the divines, &c.

“Judici Deo obiciat—et Judex te tradet Angeli Executionis, et ille te in Carcerem mandet unde non dimittaris, nisi modico quoque delicto, mora resurrectionis expenso. Quid aptius his sensibus quid, ~~in~~ interpretationibus verius?” Tertull. lib. de anim. cap. 35. op. pag. 590. edit. Pannel. idem. repetit. cap. ult.

St. Ambrose, in his commentary on St. Luke, from Num. 149 to Num. 158, explains the words of Jesus Christ to the same purpose.—“If we owe an immense sum of money, as he in the Gospel did, who owed ten thousand talents to his master.—— But if he who owes but a little debt shall not get out of prison, till he has paid the last farthing, of consequence, he that owed the vast debt shall take an immense space of time to discharge his.” Orig. homilia 35, in Lucam. ad finem op. part 2, pag. 158.

St. CYPRIAN quoted.

“It is one thing, says he, to wait at the gate of mercy; another thing, to have arrived at the harbour of glory; another thing, to be cast into prison, and to be detained therein, till one has paid the uttermost farthing; another thing, to have immediately received the reward of faith and virtues; another, to be amended by long suffering and penitence.”

d by fire, and another thing, to have been purged of all sins by severe suffering."—St. Cyprian, op. 59. quæ est ad Antonianum, edit. Pan-

St. JEROME quoted.

from the text, "Thou shalt not go out of that prison, till thou hast paid or satisfied for even your first sins.—Non ingredieris de Carcere donec am minima peccata persolveras."—St. Hieronymus in cap. 5. St. Matt. op. tom. 4. pag. 16, &c.

Third Proof.

Matt. xii. 31, 32. "But he that speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come."

Austin, the most learned bishop of Hyppo, who above fourteen hundred years ago, says, "That Jesus Christ would not have said, There are sins which shall not be forgiven, neither in this world nor in the world to come, if, in reality, there are no sins forgiven in the world to come."

whoever gives himself the trouble to read the whole chapter, shall find that he fully maintains the story on the above text.—"Nam pro quibusdam defunctis vel ipsius ecclesiæ vel quorundam
xl. II. —L — "piorum

"piorum exauditur oratio, &c." Aug. de Civ. Dei. cap. 24. op. tom. 7, pag. 642. The English of which is, "that some of the souls departed are relieved by the prayers of the church; and sufferages of the godly.—The church, says he, pray not for the damned, nor yet for the saints in Heaven; but she prays always for those faithful departed in Purgatory."—*Ibidem*.

St. GREGORY the GREAT, upon the same Text.

"We must believe, says he, that there is a purgative fire before the day of judgment; where, as the mouth of truth says, if any one speak blasphemy against the Holy Ghost, the sin of it shall not be forgiven him, neither in this world nor in the world to come. By that sentence, saith he, Jesus Christ gives us to understand, that there are some sins forgiven in this world, and others pardonable and forgiven in the world to come: for, since there are some sins, as the Lord saith, which shall not be forgiven in the world to come, it clearly follows, there are some sins which shall be forgiven in the world to come: which we must understand and believe, can be no other but small sins." Lib. 4. Dialog. cap. 39. op. tom. 2, pag. 448.

Venerable B E D E,

In his commentary upon the third chap. of St. Mark understands the foregoing words of Jesus Christ as

it. Gregory did, and explains it, word for word, as he did. Vide, tom. 5, pag. 116.

St. BERNARD.

Quotes the same words to prove Purgatory. "See the detractors, says he; behold the wolves: they laugh at us, because we baptize infants, because we pray for the dead," —Serm. 66, in Cant. 9 and 11, op tom. 1, pag. 1497.

To quote more witnesses is needless; since it would be no more than repeating the same things over and over again.

Fifth PROOF.

If it be proved lawful and useful by Scripture, to do penance for the dead, it is heresy to deny it; but, to do penance for the dead is warranted from Scripture: therefore, &c.—I prove the argument thus.

St. Paul, 1 Cor. xv. 29. "Otherwise what shall they do, who are baptized for the dead: if the dead rise not at all, why are they also baptized for them?"

To be baptized for the dead, is nothing else but to undergo works of penance for them; self-denials, mortifications, and the like: for baptism, as a sacrament,

ment, avails nothing to any other one, either living or dead, but the very individual who receives it but this other baptism that the Apostle speaks of here is penance, and as such, can be reciprocally useful. And whereas the word baptism signifies washing, or cleansing: as the first baptism, as a sacrament, washeth off the stain of original sin. The second, i. e. penance, washes away the guilt of sins committed after the sacrament of baptism. To the weak and ignorant it may be needful to prove, that baptism sometimes signifies work of penance.—St. Mark i. 4. And John did baptize in the wilderness, and preached the baptism of repentance for the remission of sins. Again, St. Mark x. 38. “Can you be baptized with the baptism which I am to be baptized with.”—But, this baptism was the terrible passion Christ was to suffer, &c. You see from what is said, that the living were baptized for the dead: that, that baptism is nothing else, but works of penance; and consequently, that it is a lawful and salutary thing to do penitential works for the dead, &c. Besides, as sure as the infinite merits of this bloody baptism of Jesus Christ upon the cross had redeemed the living on earth, so sure did the souls in Purgatory effectually partake of the same redemption, 1 Pet. iii. &c. Eph. iv. 8, &c. But if every soul, as soon as it left the body, was to go to Heaven or to Hell directly, the Passion of Christ himself would be no benefit to the dead: therefore, &c.—To conclude this, read Zach. ix. 11. “and thou also, by the
“ blood

"blood of thy covenant, hath redeemed thy prisoners, &c."

Sixth P R O O F.

Luke, xvi. 22, &c. "and the rich man also died, and his soul was buried in Hell; and lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom; and crying out, he said: Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, to cool my tongue, because I am tormented in this flame."—Verse 26 "and besides all this, betwixt you and us, a great chaos is fixt, that they who would pass from hence to you, cannot; nor from thence, pass hither."

A sad and sorrowful lamentation; a pitiful petition; as small a favour, as could be asked, except in Hell; and though little, nay one drop of water, it is absolutely denied—and the denial is eternal: for the flame wherein the rich Glutton is thus scorched, is eternal, and the poor wretch himself the everlasting fuel thereof. Alas! you see, by this text, there is a third place, distinct and different from Heaven and Hell: for, neither Abraham, nor any other, from the creation of man to the redemption and ascension of Christ, had entered into Heaven,—which is verified by Scripture. Acts ii. 34. "for David did not ascend into Heaven, &c. &c." They are in Limbus Patrum, expecting their redemption, &c.

&c. And between this middle station and Hell is a great barrier, which precludes access from the one to the other. Therefore, &c.

From what has been said, we learn from Scripture that the souls in Purgatory suffer more or less, in proportion to their sins. In the first place, they do enjoy the Beatific Vision. Secondly, they are discharging small debts, Mat. 5, &c. Thirdly, they are paying those debts, by the severe punishment of 1 Cor. 3, &c. &c. Wherefore, their penitential passion and unquestionable suffering loudly cry out for relief, &c.

Seventh Proof.

Matt. xii. 37. "But I say unto you, that every idle word men shall speak, they shall render an account at the day of judgment."

St Jerome expounds these idle words: "what is unprofitable to the speaker and to the hearer." St. Gregory says the same, Hom. 6, on the Gospel of St. Matthew, Ber. &c.

Now, may not one suppose, that some of the Christians on earth, are more or less guilty of small transgressions, and such like; and supposed to be guilty of no greater, they are nevertheless countable to the divine Justice for even those. I may also suppose, as I may justly do, that

those little delinquents should die so sudden as not to have one minute's respite, to ask God's pardon for these idle words, wanton jokes, merry lies, and the like. In that case what shall become of the soul that is gone, for he is supposed not to have died under mortal sin, but under venial faults? where shall he account for these idle words, &c.? not in the hell of the damned; for there is no settling of accounts there; and it is not for little idle words, &c. that people are excluded from the kingdom of Heaven for ever: but for these even we shall render an account, if not in this life, in that to come: for, we shall be cast into a prison, out of which we cannot go till we pay the last farthing, Matt. 5. Therefore &c. Besides, if these debtors for idle words, &c. who are supposed sometimes to die suddenly, were to be plunged into eternal flames, like a heathen or an impenitent murderer, God would be no longer a just judge; because, in that hypothesis would he not punish a poor debtor for a farthing, or an idle word, with as long imprisonment as a heathen, or a wicked steward that had destroyed ten thousand talents? It must, therefore, be highly consistent with reason and the rectitude of divine Justice, there should be a Purgatory, &c.

As to great sinners, who are, by the grace of repentance, forgiven the eternal pain due to mortal sin, they are not at the same time always forgiven the temporal pain. The wages of sin is then, justly divided into temporal and eternal; so that God,

as it becometh his divine Justice, inflicts floggers with temporal penalties, at the same time that he forgives the eternal punishments; which I shall prove notwithstanding what the P——t Catechism says, viz. "That it would be a great rashness to think, that God takes pleasure to punish his children for sins already pardoned." Which I answer thus:

To punish them for sins already pardoned, as to both the eternal and temporal pain, I grant; as to the eternal only, I deny it; but the guilt of temporal pain is not always remitted along with the eternal punishment; for if it were, it would not have been said, in the book of Numbers, xiv. 20, 22, 23, &c. "That when the people had grievously offended God by murmuring, disobedience, &c." Yet when Moses prayed for them, the Lord said thus, "I have forgiven it according to thy word; but yet, all the men who have seen the signs and miracles, which I have wrought in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice: surely they shall not see the land which I have sworn unto their fathers: neither shall any of them that provoked me, see it:—Your carcases shall lye in this wilderness—from twenty years old and upwards.—Your children shall wander in the desert forty years—and shall bear your fornication until the carcases of their fathers be consumed in the desert." Now who, from what hath been said in that context, can pretend to be so blind as not to see that there

there is a temporal pain enjoined delinquents, even after the greater, viz. the eternal is remitted? is it not evident then, that God pardoned the mortal guilt of these enormous sinners? "I have, says he, forgiven them according to thy word, but yet all the men, &c." God forgave them with a "but yet:" What did he forgive them? He forgave them some pain or punishment due by sin; or all the pain and punishment due by their sins; but according to the text he did not pardon them absolutely. He did not forgive them all the pains incurred by their sins; yet he says, "According to thy word, (speaking to Moses) I have forgiven them, but yet all the men, &c." Therefore he forgave them some part of the punishment and retained another part: what he remitted, then, must be the greater or the lesser: The greater to be sure, since we see the lesser contained under that, "But yet all the men, who had sinned, &c. should not see the Land of Promise, &c. &c." Now, you see he forgave them; and at the same time he did so, he inflicted a certain punishment upon these same forgiven people: which shews at once, that he remitted the greater punishment, and enjoined the lesser: the greater indeed, since an exclusion from the Land of Promise, together with the rest of the temporal pains enjoined these offenders, must be infinitely less than the greater, i. e. an exclusion from the kingdom of Heaven: therefore the temporal pain, incurred by sin, is not always forgiven along with the eternal: which makes my argument

gment good, and consequently the above quotation out of the P——t Catechism, erroneous..

For further proof, as if it were needful, read the second book of Samuel, 12, 13, 14, &c. "God" spoke to him (David) by the mouth of the Prophet "Nathan,—Our Lord, also, hath taken away thy" sin—howbeit—the child that is born to thee shall "surely die." There is a great sinner forgiven his sin, and at the same time punished; and his pardon is previous to the punishment enjoined him. The sin he committed was mortal, and as such deserved eternal punishment; yet, was he forgiven the eternal pain, and, at the same time, enjoined a temporal one. Therefore,

And are we not, to a man, in such a predicament, for the guilt of original sin? yes, we are all condemned to die, &c. although we are redeemed by Jesus Christ, and forgiven the eternal pain intailed upon us by original sin, as soon as we are baptized by "water and the spirit:" therefore,

Read St. Augustin's Confessions, lib. 9, cap. 13, n. 34.

St. Cefarius of Arles in his append. on the 15th tome of St. Aug—Serm. 259, n. 3.

St. Greg. in the 4th book of his Dialogues, chap. 30.

Venerable

Venerable Bede in his commentary on the words of St. Matthew, 12. &c. in his sermon on the death of Hubertus, the monk, n. 8, &c. &c.

CHAP.

CHAP. IV.

Purgatory proved by Tradition.

THERE is a two-fold tradition in the church, by which the existence of Purgatory is evinced; and this double tradition is called dogmatical and practical, that is to say, a tradition of sentiment and a tradition of prayer; which I shall shew, in the shortest manner I can.

After maintaining then, that the universal church always, and at all times, believed there was a Purgatory, I shall, in the second place, prove she always prayed for the souls in Purgatory, and condemned such as denied that doctrine. And, although I have already proved these two important truths, in the two foregoing sermons, I shall, however, by the blessing of God, prove it more at large, in the sequel of this discourse. To that end—

Among the knowing and truly learned, there is not one who does not regard the books of the Apostolical constitutions, as an authentic testimony of the doctrine of the Greek church, for the first four centuries; but according to these constitutions, the doctrine of Purgatory was an established article during the four first ages. — Therefore,

First

First AGE.

IN the first of those books, the faithful are ordered: 1st, To sing psalms *Albispin.* while they are conducting the dead to the grave. 2dly, To celebrate the *Observat.* third, ninth and fortieth day, and the anniversary of the dead, with singing of psalms, holy lectures, with prayers, and alms to the poor, for their repose. Lib. 6, cap. 30, edit. Coteler. pag. 299. Lib. 8, Constitut. Apost. 42 and 43, pag. 370. Besides,

St. Clement, bishop of Rome, says thus: St. Peter taught them, amongst other works of mercy, to bury the dead, and exactly perform their funeral rites; also, to pray and distribute alms for them.—*Epist. 1. de St. Pet.*

Second AGE.

Tertullian says, “ We make yearly oblations for the dead, and celebrate the nativity of the martyrs.”—Lib. de Corona Militis, cap. 3, op. pag. 347.

He says, in another place, “ I know that a certain Christian woman being dead, the priest who attended her corpse, had scarcely opened his lips, to pray for her, as they were putting her into the grave, when she lifted up her hands from her sides
“ in

"in the form of a petitioner, and immediately re-
 "turned them to their former position." - Lib. de ani-
 ma, cap. 51, pag. 597, circa finem.

The same author, speaking of a certain widow,
 who inclined to marry a second time, addressed her
 thus. "Tell me then, my dear sister, whether thou
 "hast been in peace or discord with thine husband,
 "when it pleased God to call him out of this world?
 "if conjugal love and charity did not reign between
 "you? it is for that reason even, thou art obliged
 "to shew the greater affection towards him after his
 "death. If you lived in peace, you are in every
 "sense bound to continue it—your sole care, then
 "ought to be, to pray for his soul, to offer sacrifices for
 "him every year, to intreat God to grant him a place
 "of rest and refreshment, and a participation of the
 "first resurrection: which duties if you neglect, you
 "shall justly pass for a woman who had turned off
 "her husband." Lib. 3, advers. Latin. tract. de re-
 lig. &c.

Here, I need not quote Origen; for it is beyond
 doubt, that he maintained Purgatory; as may be seen
 in the foregoing passages, quoted from him, chap.
 2, pag. 14.

Third AGE, and between the Third and Fourth.

Saint Cyprian, speaking of the manner and custom
 of offering the great sacrifice of the altar, and pray-

dead, as an article established and held
 universal church, says, "the bishops, our
 fathers, from a wise reflection and salutary
 counsel, have absolutely forbidden, that the
 father or any of them, going to die, should not
 appoint a clergyman to be tutor, guardi-
 an, or tutor to their children; and if any one
 rash enough to act contrary to that law,
 (bishops) have forbidden either mass or
 to be offered for the repose of his soul:
 that one deserved not to partake of the
 sacrifice of the priest, made at the altar, who
 leaves the priest quit and abandon the mini-
 stry of the altar." St. Cyprian, *epist.*
ad Theod. alias, prima ad Clerum et Pleb.

was in consequence of that decree that St. prohibited the clergy and the people of Fer sacrifice or pray for the repose of the Victor; because he appointed one Gemis, a priest, to be executor to his children. *ibidem.*

man, Arnobius, confirms the doctrine of the dead, &c.

general council, held at Nice in the year
ter being pope, the fathers of the coun-
number three hundred and twenty eight,
s, " when a bishop dies, let notice be
" given

“ given of his death to all churches and monastries
 “ in the dioceſe, that prayers be offered for him.”
 Cap. 65, Arab.

Fourth AGE.

St. Baſil, upon Pſalm vii. “ O Lord my God, in
 “ thee I have put my truſt: ſave me from all that
 “ perſecute me, and deliver me.” I paſs over the
 beginning of the ſaint’s explanation of the pſalm, to
 come the nearer to my purpoſe. Thus ſays he, “ de-
 “ liver me from captivity; for I believe that the
 “ faithful and brave champions of the Lord, who
 “ fought with courage and fortitude againſt the invi-
 “ ſible enemy, ſhall, at the end of this life, be exa-
 “ mined by the prince of this world; if then there
 “ can be found any ſtain, blemiſh, or as yet any un-
 “ remitted pain or remains of ſin in them, they ſhall
 “ be detained in captivity, until they are delivered;
 “ but if they are found without any ſtain, or remain-
 “ ing tincture of ſin, then ſhall the Lord fix them in
 “ ſweet eternal reſt, like free and faithful ſoldiers.”
 St. Baſil, Pſal. vii. 1, 2. op. tom. 1, pag. 92, ad init.
 ed. Benediktina.

Here it is plainly ſeen, by the diſtinction the ſaint
 makes between the perfect and imperfect, that thoſe
 immediately enter into glory, but theſe are detained,
 &c.

St. Epiphany enrolled the sentiments of Aerius, touching praying for the dead, in his List of Heresies; because he maintained it useleſs and pernicious to pray for the dead; but the holy Father, St. Epiphanius, calls it an holy, admirable doctrine. *Epip. Heres. 75, op. tom. 1, pag. 908.*

“ This doctrine, ſays the ſame author, perſuadeth
 “ us that the dead are ſtill extant before the Lord, i. e.
 “ they are not annihilated. 2dly, It eſtabliſheth the
 “ doctrine of the reſurrection. 3dly, It is uſeful and
 “ ſalutary to the ſouls of the faithful debtors in pri-
 “ ſon.” *Idem. ibidem, Tertullian writes to the ſame purpoſe.*

St. Cyril of Jeruſalem, alſo aſſures us, that they
 “ prayed for the ſouls of the faithful debtors; that
 “ they offered the holy ſacrifice of the altar for
 “ them; that they were convinced the prayers and
 “ ſuffrages made for them, in ſo holy an action (the
 “ ſacrifice of the maſs) were of infinite relief to them.”
*St. Cyril Jeruſolymit. Cateches. 5. Myſtagog. n. 9.
 p. pag. 328.*

Laſtantius ſays, “ that the Lord ſhall prove the
 juſt by fire; that ſuch as ſhall be found in the
 leaſt thing imperfect, ſhall be burnt and cleaned
 by the fire; but ſuch as ſhall be found entirely pure
 and void of any alloy, they ſhall not feel the fire.”
Ant. lib. 7, de divin. inſtitut. cap. 21, pag. 716.

St. Chrysostom severely rebukes those who mourn to excess for the death of their friends, thus, "Now, tell me, whether would you rather wish your son to be the heir of your perishing goods, than that of celestial and eternal goods." Chrys. Hom. 31, in hæc verba, Mat. Filia meæ, op. tom. 7, pag. 362.

"But you will say, continues the same holy Father, to whom shall my clothes, my houses, my servants and my lands devolve? to your son, I say; what should hinder you to transmit them to him in the way of charity, which is the best and surest manner whereby you may serve him; for, if it was a practice among the Barbarians, to burn the effects of the dead for their greater honour, would you not do better to consecrate and devote to him, whom you looked upon as your heir, these things which you had gathered for him, not by consuming them to ashes on his tomb, as the Pagans did, but by giving them to the poor, with the just view either to procure him the pardon of his sins, if he died in any, or an addition of glory, if he died in the perfect state of grace."—Idem, ibid.—"For, continues he, it is not without reason ordered, that Christians make mention of and pray for their brethren, the faithful debtors departed, in the celebration of our divine mysteries, in the presence of the immaculate Lamb, who is the redemption of the sins of the world, believing

"it

“ it without doubt, to be a comfort and consolation to
“ them.” Idem, *ibid.*

“ It is not in vain, says he, that he who affixes at
“ the altar, when the most venerable mysteries are
“ consummated, cries out, in the middle of the
“ assembly, let us pray for those who died in our
“ Lord Jesus Christ, and for those who mind them in
“ their prayers; for our ceremonies are not scenic
“ jests, they are ordained by the Holy Ghost.” Idem,
ibid.

For further instruction, read Chrysost. in Ep. ad
Philip. cap. 1. Hom. 3. n. 4. tom. 2. pag. 216. et
Seq.

The great St. Ambrose, who died eleven years be-
fore St. John Chrysostom, prayed faithfully for the
souls in Purgatory. He prayed for the emperors The-
odosius and Valentinien, not only at their death, but
also on their anniversaries: He offered the most ho-
ly sacrifice of the altar for them: He did the same
for the repose of his own brother Satyrus. “ The
“ poor, says he, wept at his death, and what is more
“ advantageous to him, is, that they washed off his
“ sins with their tears. These are propitiatory tears,
“ and sighs which smoothe the passage and soften the
“ pains of the dead.” Lib. 2. de Excess. Fratris sui
Satyri, ep. tom. 2. pag. 11, 15.

"Offer, says he, the holy mysteries for him; let us pray with pious affection for his repose." *Oratio de obitu Theod. n. 2. 36. pag. 1207. Item de obitu valent. n. 56.*—"Non ego floribus, tumulum ejus aspergam; sed spiritum ejus, Christi odore perfundam—I shall not cover his tomb with flowers; but I shall embalm or bedew his soul with the odour of Christ.

Fifth AGE.

St. Augustin wrote a book, entitled, *De Cura Gerenda pro Mortuis. i. e.* upon the care and duty we owe the dead.

St. Paulinus of Nole, consulted this *Op. l. 6.* holy doctor, whether the souls in Purgatory would derive any benefit from being interred in consecrated ground, as he himself believed they did: it being an edifying and religious custom to be buried in hallowed places along with the sacred dust of the martyrs, &c. under whose invocation and protection, they lived, &c.

St Augustin, in his answer to this other *Cap. 1* holy bishop coincides with him in his opinion. *N. 2.* on, &c. and divides the dead into three classes, viz. Those who die in a perfect state of grace and holiness. 2dly, those who depart in a state of reprobation; and lastly, those who die in a middling state, neither perfectly holy nor mortally guilty.

It

It is idle and to no purpose to pray for those already in Heaven, as well as those in the hell of the damned; but for the last class, i. e. the debtors in prison, it is lawful and salutary, to pray for them, &c.

“ We read, says the same doctor,
N. 2. et 3. “ in the books of the Machabees, that
2 Mach. 12. “ they offered sacrifice for the souls of
 43. “ the dead; but had we no authority
 “ even in Scripture for it, the authori-
 “ ty of the Universal Church, which shines in this
 “ practice, is sufficient. An authority which shews,
 “ that the memory and recommendation of the dead
 “ hold their place in the prayers of the priest at the
 “ altar, offered to the Lord God. Remember O
 “ Lord the souls of thy servants, men and women
 “ who departed, &c.

St. AUGUSTINE.

St. Cefarius of Arles says, “ that all the little
 “ or venial sins which we do not fully expiate in
 “ this life, either by penance, invincible forbear-
 “ ance or resignation in all afflictions whereby the
 “ Lord visiteth us, we shall be purged of them, in
 “ the other world, nay, in that fire, which the
 “ Apostle speaks of, 1 Cor. 3, &c. and that we shall
 “ remain in that fire, till all those little sins are con-
 “ sumed: as fire consumeth wood, hay and straw.”
 St. Cesar. Arelat. Sermon. 104. num. 4. 5. in append.
 op. S. August. tom. 5. pag. 186.

For brevity's sake I pass by the rest of his arguments on this head, as well as clouds of holy fathers and doctors.

Seventh AGE.

St. Gregory the Great, whom I have quoted already in the proofs taken from the New Testament, maintains there is a Purgatory, wherein venial sins and small debts are expiated, before the last judgment. Which he proves out of St. Matth. xii. 13. Dialog. lib. 4. c. 39. op. tom. 2. pag. 442. et seq.

The same holy Pope confirms this doctrine out of St. Paul, 1 Cor. iii. 3. &c. Greg. Mag. lib. 2. in 1 Reg. cap. 3. n. 26. op. tom. 3. part. 2. pag. 94.

I pass over, here, what he says of the fire of Purgatory—I refer the reader to his works.

Eighth AGE.

Venerable Bede says, “ When Jesus Christ assures us, Matth. xii. 13. That he who blasphemes against the Holy Ghost, it shall not be forgiven him neither in this world nor yet in the world to come. By that he gives us to understand, there are some sins forgiven after death. But we are to believe, that no other, except very small sins shall be after death forgiven. Such as idle words, farthings, &c.”

Beda

Beda Venerab. in Marci Evang. cap. 3. op. tom. 5. p. 116.

Ninth A G E.

Raban Maur, abbot of Fuldes and archbishop of Mayence, in his commentary upon 1 Cor. 3. closely adhered to all those fathers and doctors, respecting Purgatory. He says the same thing that St. Cesarius of Arles does in his 104th sermon, as I have quoted before, and speaks, as if he had copied St. Austin, to whom this sermon had been attributed when it was wrote. Op. tom. 5. 300, &c.

The same author, says, in his book entitled, de Institutione Cleric. cap. 44. op. tom. 6. pag. 27. Col.

“That, as it was the custom of the Universal

Church, to pray and offer sacrifice for the repose of

the faithful debtors, we must, undoubtedly, be-

lieve that custom came, by tradition, from the

Apostles—And in the 58th chapter of the same book,

he ranks Aerius and his followers in the number of

Heretics: because they did not pray and offer

sacrifice for the dead. Ibid. pag. 33. Col. 1. cir-

ca fin.”

Tenth, Eleventh, and Twelfth A G E.

Now are we come to these three distinct periods, in which three several ages, the charity of the living towards the faithful debtors in Purgatory, ~~is~~ ^{is} ~~all~~

all over the Christian world with a lustre which the powers of darkness could not overcast.

Although I am satisfied that half the trouble I have taken to prove the point in hand, would evince the truth of it, I shall however, even for order sake, run over these three centuries, citing only three unquestionable witnesses of consummate learning and piety, who flourished in said ages; viz. St. Odilon, St. Bernard, and Peter the Venerable.

St. Odilon, then, whose extraordinary humanity and benevolence towards the poor of the Lord upon earth, was so much celebrated, signalized his piety no less towards the dead: for this end he instituted a solemn commemoration of the dead in the abby of Clunie and all its filiations, which was exactly observed, &c. and this solemn feast he fixed on the second of November, on which day they said the full office of the dead, and celebrated all their masses for the repose of the faithful debtors in Purgatory. Vide Sævel. Bened. 6. part 1. pag. 665.

St Bernard assures us, pursuant to all the holy fathers before him, "that there are three different places whereinto souls go after departing their bodies, to be treated according to their merits. These places are Hell, for the wicked; Purgatory, for the imperfect just; who are to be purified by fire, according to the text, 1 Cor. 3. &c. and Heaven for the saints, such as are pure and entirely perfect. Those

“ Those in hell cannot be redeemed, says this holy
“ father; out of that place there is no redemption;
“ those in Purgatory wait for their deliverance.
“ Those in Heaven enjoy the beatific vision of God.
“ Since, therefore, those in the first (the damned)
“ merit not our attention, as those in the second
“ place have no need of our help, it is then incumbent
“ upon us to be affected with compassion for
“ those in the middle state, to whom we have been
“ joined by humanity. St. Bernard Serm. de 5 Region. num. 5. op. tom. 1. pag. 1177.

Peter the Venerable, abbot of Cluny, who wrote in the twelfth century, put out a book against Peter de Bruys and his followers, *contra Petrobrusianos*. In that treatise, on recounting all the errors of these Heretics, amongst others, he attacks that one wherein they endeavoured to maintain that the prayers and good works of the living could be of no use to the dead, and he mentions and exposes the forty means by which he strove to support their errors, after refuting them.

However prolix some may think this article of dogmatic tradition, I could hardly make it much shorter; but had I quoted and copied the half of what I might in favour of Purgatory, it would become a long discourse indeed—any one, may be further informed by the references through the whole.

I spoke of the other tradition, viz. that of practice and prayers. But as these two traditions are to one another, as an effect is to it's cause; the one is the consequence of the other: I think it, then, almost losing time, to say much upon the latter, for whoever allows the one, must admit the other. Notwithstanding, I shal run over it briefly.

CHAP.

CHAP. V.

PURGATORY *proved by practical Tradition. i. e. the Church always prayed for the Souls in Purgatory.*

IF is already proved the Jews always prayed for the dead. 2 Mach. 12. Tob. iv. 8. Eccles. iv. 8. &c. &c.

Bartholoccius in his Rabinic Library says, "the Jews believe, the souls of those who depart this life under the guilt of venial sins, or the temporal pain of mortal sins already remitted as to the eternal guilt—shall after the particular judgment enter into a place of punishment, out of which they are to be delivered."—He says also, "the Hebrews were persuaded, that besides that hell where some souls were to be purified in the other world, God marked out other places, wherein some souls were to be punished—whether by fire or some other wonderful ways and means: in which places those souls could be relieved by the suffrages of the living." Add to this the Orphan's Prayer. Vide Barthol. Biblioth. Rabin. tom. 2. pag. 149. and 151.

All these sentiments are conformable to Scripture: for, in one text, this middle state is called a fiery furnace, 1 Cor. 3. In another, a prison, where small debts are attoned for, Mat. 5. In another, a pit wherein there is no water, Zech. ix. 11. In another, a paradise

a paradise *, Luke xxiii. 43. " This day shalt thou be with me in paradise," &c.

Melchior Flavius says, " It is to this day the custom of the Jews to accompany the corps to the grave, to say prayers for the soul departed, to go seven times round the grave, before the interment ; to go for seven days successively to the mourning house, not only to console his friends, but to pray and sing psalms

for

* Because I have heard ignorant people make foolish use of the text, Luke xxiii. 43. let me remark for the instruction of such, that this middle state of punishment, which was called a fry station, a prison, a hell, a pit without water, &c. and which is now called a paradise, does not imply, as I have heard them say, that the soul of Christ was at that given instant, in the paradise of the eternal Father, where he now is body and soul united. For to this place he descended and preached to the souls in prison ; but had he then been in Heaven, it would have been written he ascended, &c. Neither does it bear any contradiction, that that, which was called before a hell, should be called now a paradise, while the Heavenly Spirit of Christ in the infinite lustre of his glory and majesty stood fully revealed therein. What, therefore had, till then, been a hell, a prison, &c. to those prisoners, then alone, and not till then, became a paradise by the glorious presence of a delivering God, &c. &c.

the repose of his soul, reciting the 48th psalm, *adite hæc omnes Gentes. &c.* and the 9th psalm, *ibi habitat, &c.* Vide Melchior Flavium. lib de Statu animæ post Mortem, tom. cap. 5.

St. Paul hath left us an instance of this salutary actice in his second chapter to Timothy—where he prays for the soul of the pious Onesiphorus. 2 Tim. ii. 16. "The Lord grant mercy to the house of Onesiphorus: because he hath often refreshed me, and was not ashamed of my chains. But when he was come to Rome, he sought me and found me. The Lord grant him to find mercy of the Lord in that day."

St. Paul wrote this epistle from Rome, when he was prisoner, to Timothy bishop of Ephesus: where, after telling him of Phigellus and Hermogenes their defection and desertion, he salutes the house of Onesiphorus—for the good offices that zealous man had done him before, from whose beneficence his family deserves the blessing of the apostle. And two verses after he recommends himself in particular to the Lord, that he might find mercy on that day, wishing him the rest, through God's mercy, which Christians ask for those who die in the Lord. He desires mercy to the family of his good benefactor in the first place, without speaking of that day, i. e. the day of judgment, or joining himself and his family in that prayer together; but had Onesiphorus been then alive, he would have prayed for him and them,

them, without making any such wide distinction, viz. for them here, as yet alive ; for him there in that day ; which emphatically signifies the last and dreadful day of judgment : or had his family been also extinct, he would have prayed for him and them in one predicament, one and the same form, i. e. in that day, which plainly shews, without straining the word or the sense, that Onesiphorus was then dead ; that the Apostle prayed for him, &c. Ita Chrysost. et Theophylact, &c. St. Aug. lib. de corrept. et Gratia cap. 13. Add to this, that St. Paul's style of saluting his living friends, differs from the above form in which he commemorates Onesiphorus. Witness St. Paul to the Colossians, iv. 15. " Salute the brethren who are at Laodicea and Nymphas, and the church that is in his house." And verse 18. " The salutation by the hand of me Paul—St. Paul to the Thessal. i. 2. Grace be to you, and peace—again, ii. 17. The salutation of me Paul with my own hand: which is the token of every epistle—18. The grace of our Lord Jesus Christ be with you all. Amen"—Now, if Onesiphorus had been alive at the time this epistle was wrote ; is it not probable, he would be at Rome ? then, would St. Paul write after the manner he had done to the Corinthians in his 1 Cor. xvi. 17. " I rejoice in the presence of Stephanas and Fortunatus"—(I rejoice in the presence of Onesiphorus, or something like it ;) if not at Rome, it is more than probable, he should be in Asia, as he was an Asiatic, which the last verse of the epistle sheweth. v. 18. " And how many things he ministered to me
at

Ephesus, thou knowest very well;" or if not there, the way thither: had he been at Ephesus, St. Paul, would have saluted him, by his disciple Timothy, after another manner, as I have already said; lastly, had he been on the road to Asia, or elsewhere among the living, it is more than probable he would have spoken of it, or at least wished him safe his destination, for whom he professes so great and ardent a love and friendship. Besides, the report makes of him to Timothy seems to prove strongly that he was no more; for he speaks of him in the *preterperfect* tense—because, says he, he hath often refreshed me, and was not ashamed of my chains—*id* concludes, by begging mercy to him in that day. Now, St. Paul at this time, was still in chains; *id* he says, Onesiphorus did relieve and comfort me. But he does not say he does now; which shews, he was no more there, as the prayer he put up to the Lord for him, without the help of any other argument manifestly proves. Therefore the foregoing passage of St. Paul, is an irrefragable argument to render praying for the dead an article of faith.

It is not to be doubted, but the Apostles received immediately from Christ the general forms of public prayers; that of praying for the dead among the rest; that of consecrating and celebrating the Eucharist, last supper, &c. nay, all the divine mysteries of religion: nor is it to be doubted that the apostles left and delivered these forms to their successors, and those

those to us, in the uninterrupted succession of the Catholic Church, which forms we call Liturgies.

For, Renadatus says in his Dissertation upon the Greek Liturgie, &c. tom. 1. pag. 2, 3. "That Jesus Christ, when he instituted the sacrament of the holy Eucharist, at his last supper, he also taught them the form, although we have not the ceremonial part of it in holy writ expressed ; for it would not become the gracious Son of God, to command his disciples to do as he, then did, and that *de precepto*, without delivering the proper form of doing it. It is so true, that he did so ; since it was by that very form of consecration and oblation, they knew their divine Master at Emaus. *In fractione panis.*"—Let us hear St. Irenæus, that early writer.

"The oblation therefore, says he, of the church, which the Lord hath taught to be offered over all the world, is esteemed a pure sacrifice in the presence of God, and acceptable to him, &c. &c."

Ergo, Ecclesiæ Oblatio, quam Dominus docuit offerri in universo mundo, purum Sacrificium reputatum est apud Deum, et acceptum est ipsi. S. Irenæus 4. contra Hæreses. cap. 28. n. 1. op. pag. 250.

St. Paul commends the Corinthians, chap. xi. in his 1 Epist. because they held fast his traditions and the precepts he delivered unto them, among which there were forms and ceremonies that were not committed

mitted to writing, not even to this day, from which derives a tradition of practice, &c.

And although some of these oral traditions were not written till the fourth or fifth century, they are not to be deemed as not apostolical. As St. Epiphanius says, they are the apostles, as being the authors and institutors of them. St. Epiph. lib. 3. adversus Hæreses. 79. n. 3. tom. 2. pag. 1060.

For instance, the Apostle's Creed, which was not written upon paper in the first ages; but the authenticity of it, is no less incontestible. The Symbol (the Creed) of our faith, and our hope comes from the apostles, says St. Jerome, * yet it is not to be found written upon paper. No body wrote the Creed, says St. Augustin, † no man reads it: repeat it ever going to bed and rising, that your memory may serve you, instead of a book. *Sit vobis codex vestra Memoria.*

Their memory was their canons and their books: the liturgy of the order of prayers, &c. which they observed upon celebrating the divine mysteries, were not in the beginning to be read out of any book: and the sacred canon of the mass was kept more secret than the Creed, (as it is to this day;) for they taught the Neophytes this; but did not allow them to hear

VOL. II.

N

or

* Epist. ad Catech.

† Epist. ad Epimach.

or assist at the essential part of the sacrifice. Vide Lebrun. in his Dissert. upon the Liturgies, tom. 2. p. 4. &c.

Neither is it less certain that these ceremonies are, for the most part, as antient as the church, and always preserved therein, which the writings of,* St. Ignatius will evidence, who was contemporary with the apostles, and saw Jesus Christ himself, after his resurrection: those of Justin † the Martyr attest the same. And it is a matter of fact, that amongst the prayers of these very liturgies there are prayers for the dead.

In effect, we differ not from these primitive Christians in this or any other essential point relative to faith, or public worship: we have their antient liturgies under our eyes: and theirs compared with ours agree in every fundamental point, and make up, but one universal order of liturgy, deriving its primitive

* Vide Lebrun. pag. 30 and 31.

† St. Ignat in Ep. ad Smyrnenfes. p. 3. Et Ep. ad Philadelph. p. 40.—St. Just. Apolog. 2.—Vide Tertull. de Corona Militis N. 3. and 4.—Cyrill. Jerof. Catech. Mystag. 5.—Chrysost. Homil. 44. in 1. ad Corinth. 6. 10. p. 292.—Ambros. Orat. de Cbitu. Theod. Imperat. N. 3. op. tom. 2. p. 1197.—August. Serm. 162. de Verb. Ass. ad 32. &c.

the origin from the apostles, and faithfully transmitted down in an uninterrupted line of tradition, which the foregoing pages will evince : and a recital or a sight of these liturgies, which are so full of formal prayers for the dead, in all ages and Christian countries, from the beginning of Christianity to this day, enough to determine the controversy, in favour of praying for the dead, in spite of argument? except we have to deal with mere sceptics.

The modern and ancient practice of addressing our prayers and performing the public offices for the dead, may be learned, first from the extant custom of all Catholics in the world. And secondly, from the ancient liturgies.

There is not a mass either high or low, public or private, celebrated in all the world, in which the dead are not prayed for publicly and particularly: which I need not fall about proving, since it is to be heard and seen every where, as you see it, in miniature, this day; we serve you here, on wooden dishes with the same meat, our ancestors, on this ground, served, as it were in golden vessels: as the bulk of all the Christian world do to this day in the most splendid, solemn and edifying manner.

This holy tradition, I say, already so firmly grounded upon holy Scripture, is the voice of the apostles, of their disciples, of all the faithful, of all the saints, of all the holy fathers, of the patriarchs, &c. And

our prayers this day, for the repose of these faithful debtors in prison, are the same which the particular churches of Rome, of Milan, of France, of Constantinople, of Alexandria, of Antioch, of Armenia, of Syria, of the Coptes, of the Nestorians, of the Ethiopians, &c. have, at all times for the dead: which I shall, please God, shew in as few words as I can.

Prayers taken out of the Roman Liturgy, for the

We have already proved that the Roman Liturgy is apostolical in all essential and principal points: and the first recommended it to all the Western churches. See Lebrun 2. pag. 127, &c. And St. Leo, Ann. 440. added these words to the "Sanctum sacrificium, immaculatam Hostiam. Holy sacrifice, immaculate host.

St. Gelasius inserted these in his sacramentary: pope Vigilius sent the same liturgy, ann. 526. Profuturus, bishop of Spain, as a form derived from the apostles. Quam ab Apostolica Traditione accepimus.

We have the same from the hands of St. Gregory the Great, in every material point: and the canon of the mass this day, differs not in any essential, from that of the same St. Gregory.

The church of England received the same liturgy from St. Austin the monk, who had been sent thither by Gregory the Great,—And here are some of the prayers for the dead taken out of the same liturgies. “*Memento, Domine, famulorum, famularumque tuarum —ipsis et omnibus in Christo quiescentibus locum refrigerii et lucis ut indulgeas deprecamur. &c. &c.*” *Stus Greg. Mag. M. in lib. Sacram, op. 1. 3. pag. 4.*

“Remember, O Lord, thy servants men and women who departed before us with the sign of faith.—We beseech thee to grant them and all those who rest in the Lord a place of refreshment and light;” which differs not from what we read in the canon, this day.

Prayers taken out of the Ambrosian Liturgy.

There are some who attribute this liturgy to St. Ambrose, others to St. Barnabas; but what is certain is, that before St. Ambrose there was a liturgy in the church of Milan, which that holy bishop found established there, and punctually observed the same, in the exercise of all ecclesiastical functions during the space of eight days, being the interval between his baptism and his episcopacy.—He got it by heart, made afterwards some additions to it, and the church of Milan observed it and does to this day. And St. Charles Baromeus was a zealous observer of it in the 16th century. Vide Lebrun. 2. p. 175. &c.

In that ancient liturgy they prayed for the dead, as the holy prelate assures us, saying, that he frequently offered the most holy host for the souls of the emperors Gratian and Valentinian. He ordered all his priests to offer the sacrifice of the altar for them, and exhorted the people to join their prayers to the sacrifice, in order to render God propitious to the young prince Valentinian, and grant his soul the eternal rest he expected, &c. "I shall not, says he, decorate his tomb with flowers as the Pagans did; but I shall embalm his spirit with the adorable blood of Jesus Christ, which is the good odour derived from the sacrifice whereof that divine Saviour is the victim." *Date manibus sancta Mysteria, pio requiem ejus poscamus Affectu.—Animam piam, nostris oblationibus prosequamur. De obitu Valentiniani, &c.*

Prayers out of the Gallican Liturgy.

The Gallican church had an old and particular Liturgy which differed in some things from that of Rome, for some time, as St. Austin, the apostle of England signified to pope Gregory, &c. Among the remaining monuments of that liturgy, there is now extant a very old mass book, which the father Mabillon found in the monastery of Bibio; in the canon of which is a memento, i. e. a prayer for the dead, besides several particular masses for the dead. *Vide tom. 1. de Museo italico, circa finem.*

In

In the orisons and preface of these masses, they beseeched the Lord to place him, for whom they said mass, in the bosom of Abraham, &c. to make him partake of the first resurrection; to admit him into the blessed harbour of eternal rest; to raise him along with the saints; to pardon his sins, &c. &c. Vide Museum Italicum D. Joannis Mabillon tom. 1. pag. 385.

Some Prayers, taken out of the Liturgy of Spain, or Mazarabe.

The Spanish liturgy came originally from St. Peter and St. Paul, in all its essential parts: it was brought from Rome, together with the faith, by the disciples of these apostles: it was different from the Roman form in some little particulars; and what makes that difference is, pope Vigilius sent, ann. 538, an order of the Roman missal to Profuturus, which was ordained by the council of Prague: and the missal wherein this liturgy was wrote, was called the Gothic; because it had been before used by the Goths; it was also called, the Mazarabe; because it was adopted by these Christians who lived under the fore-dominion of the Moors.

There slipped some errors into that liturgy, from the descent of them barbarous people into Spain; but it was revised and corrected by Julian, bishop of Toledo, who died 690. It was revised again, and approved at Rome, in the tenth century. The Spaniards

Spaniards afterwards, adopted the Roman liturgy.—Notwithstanding any changes made in that liturgy, the prayers for the dead had always their place in the liturgy.—Vide P. Lebrun, tom. 2, pag. 320. For instance, “Famuli tui et indigni et exigui sacerdotes nemendæ Majestati tuæ spirituales Victimæ immolantes offerimus tibi deus. Hostiæ immaculatam quam maternus uterus, impolluta virginiate produxit: pudor edidit, sanctificatio genuit, integritas fudit.—Hanc tibi, summe Pater offerimus pro N. M.—Ac pro requie vel indulgentia fidelium defunctorum, ut mutata sorte tristem mansionum felici persuantur societate justorum.” There you see formal prayers for the dead out of the old Spanish liturgy—Where the priest of the Lord, immolating, or sacrificing to the dread Majesty of God, offereth up the most sacred victim on the altar for the living and the dead.

Some Prayers out of the Liturgy of the Eastern Church.

These liturgies, which are near as ancient as the church herself, bear testimony of the doctrine of Purgatory; but as it would render the discourse of this day too long, to bring all the proofs we could, I shall copy a few out of many.—The book of the apostolical constitutions, according to the learned, contains authentic testimonies of the discipline of the Greek Church, in the four first ages. Vide Abbat. Plac. observat. lib. 1, cap. 3, pag. 37. 38—The following prayer for the dead, is taken out of that liturgy,

for the action of thanksgiving they made for
 uits, &c. the deacon said, with a loud voice,
 pray for such of our brethren as rest in the
 at God, who is full of love for men, and
 ray the souls of the dead, may forgive them
 voluntary or involuntary: and out of this
 , propitiously place them in the region of
 , who rest in the abode of Abraham, Isaac
 ob, together with all those who faithfully
 ed in their life-time, &c." Lib. 8. Consti-
 stol. cap. 4. edit. Coteler. pag. 369.

urgy which is called that of St. James is,
 edgment of Lebrun and others, the very lit-
 and used in Jerusalem from the time of the
 the same that St. Cyril explained to the
 iens about the middle of the fourth centu-
 brun, tom. 2, pag. 349. To this form have
 ed, in the fifth century, the word *Omnosfos*,
 ubstantial, as consecrated by the general
 f Nice; added also *Teatkor*, i. e. Mother
 pursuant to the council of Ephesus. In
 of that liturgy is also found, a prayer for
 viz. "Remember, O Lord, saith the priest,
 ous we have mentioned, and all those we
 ; all those who died in the true faith, from
 n to this day; grant them to rest in the re-
 ie living—in thy kingdom, in the pleasures
 se; in the bosom of Abraham, Isaac and
 ir holy Patriarchs; where there is nei her
 groaning, nor sadness, &c." that prayer
 is

is the same with this of St. James, viz. "Remember, O Lord, thy orthodox priests, deacons, subdeacons, &c. who died in the true faith, and all those in particular, whom the people would remember.—O Lord, regard the souls of those we recommend, and who departed in the orthodox faith: grant their souls eternal repose, &c. &c." Vide D. Renaudat, tom 2, pag. 37, 38 and 39. A little after comes another of the same liturgy, called the Jacobine.—"Grant, O Lord, the souls of the debtors rest; pardon their sins in that day, (as St. Paul says for Onesiphorus, 2 Tim. i. 16.) vouchsafe, O Lord Jesus Christ, rest to these spirits separated from us by death, and grant them the repose of the pious and just. O! that thy cross may serve them for a port; baptism for a safeguard; thy body and blood for the way to pass into thy kingdom." There are two other liturgies; one called that of St. Basil, the other that of St. Chrysostom. The Church of Constantinople made use of the former on particular days in the year, and of the latter for ordinary; not only in the Church of Constantinople, but in all the churches dependant on that patriarchy.—In this liturgy is a formal prayer for the dead, far above a thousand years ago, Vide Lebrun, lib. 2. pag. 372. We also find the following prayer in the same, "We offer thee, O Lord, this reasonable worship, for all those who rest in the Lord," and near the end we read, "And remember those who died in the hope of a resurrection for the life to come, &c." Vide *Rituale græcum*, P. Goad. pag. 78.

I think

I think it needless to give you any more liturgical prayers for the dead. The curious may find more of them; and those I have quoted more at large in these authors I have quoted, and in many others, beside. The world, however, may see, by what I have copied, that the doctrine of praying for the dead is, and always hath been, the constant practice of all ages, and all Christian churches in the world; which was the scope of my design.

CHAP.

CHAP. VI.

PROBATORY proved by the Authority of Councils.

HOWEVER needless it may be to a point, already so fully established by Scripture, confirmed by tradition, and supported by the holy fathers of all ages, I shall take a retrospective look, to let you know what the general and national councils of the world say for this doctrine of Purgatory.

First COUNCIL of Africa, Can. 2. Ann. 257.

We have made mention of this council in the traditions of the primitive fathers, upon quoting St. Cyprian; there seems to have been another prior to this, called, the first African council; but in that council, it has been declared, that one victor had incurred an excommunication, for having transgressed a decree of a previous assembly of their predecessors, the bishops, which absolutely prohibited every one of the faithful to appoint a clergyman for his testamentary executor: in consequence of this breach, it was ordered, that the said delinquent (Victor) should be deprived of the suffrages and prayers made for the dead, in the holy sacrifice of the altar, and that they should not even mention his name therein, Concil. African. 1. can, 2. ann. 257 —St. Cyprian gives us that decree in his works: “ Our predecessors, the bishops, says he, from sage and salutary considerations, ordered

ed

ed that none of the faithful should nominate a priest to be executor or guardian to their children : ~~and~~ any one would be rash enough to violate that prohibition, no priest should celebrate the sacrifice of the mass for their souls.—It came to pass, that one Victor had chosen one Geminus Faustulus, a priest, to be executor to his children : wherefore it was forbidden either to sacrifice or pray for him in the church ; for what the prelates of the Lord had so religiously ordered, ought to be inviolably observed.”—In epist. St. Cypriani ad Pleb. Furnit. quæ est 17, in edit. Pannel.—Concil. tom. 1, pag. 141, et Seq.

Third COUNCIL of Carthage, Ann. 390, or 397.

In that council it was ordained, that the sacrifice of the altar should be celebrated fasting ; “ And if it should happen, say the fathers of the council, that they, the priests, would be obliged at any time, after breaking their fast, to recommend a bishop, a priest, or any other of the dead, they are only to pray for them.”—Concil. Carthag. 3. Ann. 390, cap. 29, Concil. tom. 2, pag. 1171.

Fourth COUNCIL of Carthage, Ann. 399.

In that council, it is said, “ that penitents, who attentively undergo the enjoined modes of penance, tho’ they should happen to die suddenly on a journey or on the seas, without the rites of the church, the sacrifice and other suffrages for the dead, ought to be ~~never~~

nevertheless offered for them." Concil. Carthag.
400. 79, Concil. tom. 2, pag. 1206.

COUNCIL of Vaison, Ann. 442.

The Bishops of Gaule Narbonoise assembled at Vaison upon the Oreze, held a council where it was regulated, "that pious offerings should be received for penitents, who having done worthy penance in their life-time, although they died suddenly, in the field or on their journey, and that without the communion; and that they should assist at their burial, and mind them in the sacrifice of the altar: it being a grievous thing to exclude them from the salutary succour which the church offers for the dead, who, in the spirit of humanity and penance, for a long time, acknowledged their guilt, and deemed themselves unworthy of the holy mysteries, in endeavouring to repair and amend—and dying in that penitential state without the holy viatic, and the sacrament of reconciliation, i. e. confession." Concil. Vafense II. Can. 2. Concil. tom. 3, pag. 1456.

In the 4th canon of that council, it is said, "that such as retain or retard to give the pious oblations of the faithful debtors to the church, and defraud them of the spiritual fruits of their piety, and thereby become murderers of the poor, are to be cast out of the church like infidels,"—It hath been well said by one of the holy Fathers, "he that defrauds his friend is guilty of theft; but he that defrauds

e church of such pious legacies, is guilty of sacrilege." Jeronimus, epist. 2, ad nep.

These two foregoing canons are renewed in the councils of Arles II. Can. 47. ann. 452. Of Rome I. ann. 502. Of Agde, Can. 4. ann. 506. Of Orleans III. Can. 22. ann. 538. Of Orleans V. Can. 5. ann. 549. Of Macon, ann. 529. Of Tolet XI. Can. 12. ann. 675.

COUNCIL of Brague, Ann. 563.

By that council it was prohibited, to make mention of or pray for those who were guilty of suicide, or self-murder. Here are the words of the council, "It hath also pleased the council, that there be no commemoration made in the sacrifice of the mass for those who in any wise bring a violent and voluntary oath upon themselves, and that their bodies shall not be conducted to the grave with singing of psalms or any other religious ceremony *.—We also command, in like manner, that there be no commemoration made, nor psalms, nor sacrifice for the catechumens, whereas they die without the redemption of baptism." Concil. Bracarense 2. Can. 16, 17, 21. Concil. tom, 5. pag. 850.

Second

* They were allowed to pray in private for them; but not in any solemn manner, &c.

*Second COUNCIL of Chaalons, upon Saone,
Ann. 813.*

The Bishops in that council, ordered the faithful to pray every day for the dead, and the clergy to read them in every mass.—“Whereas, say they, ye pray every day for all the faithful living, in all their necessities, ye should not pass a day without exercising the same charity towards the dead also; it being, to be sure, the antient custom to offer sacrifice for the dead, &c. as the holy church holdeth and teacheth. As St. Austin saith, *Lib. de cura Gerenda pro mortuis*. Our supplications for the souls of the dead are not to be omitted. &c.” *Concil. Cabilonenſe II. Can. 39. Concil. tom. 7, pag. 1281. ann. 813.*

COUNCIL of Lateran 4. Ann 1215.

This council was held under innocent III. whereby it was forbidden to exact any thing contrary to practice towards praying for the dead, &c. &c. *Concil. Later. 4, cap. 66, Concil. tom. 2, part 1, pag. 220.*

COUNCIL of Florence.

Where the Greeks and Latins, after some alterations in council unanimously agreed upon this decree.—“If the penitents should die in the charity of God, before discharging their penance, their souls are to be purged after death by the pains of Purgatory: and they can be relieved in them pains by the suffrages of the faithful upon earth; by the sacrifice
of

of the altar, by prayers, alms-deeds, and other works of piety; which the faithful in this life are wont to do, pursuant, to the custom of the Universal Church, &c." Concil. Florent. in Decreto univars. et in Definit. Concil. tom. 13, pag. 515.

The Sixth general COUNCIL, and Third of Constantinople. Ann. 680.

We see, that before these above mentioned councils, this last, i. e. the third of Constantinople, in the year above, condemned Acrius, and other Heretics, for maintaining that the suffrages of the faithful upon earth could be of no utility to the faithful debtors in Purgatory." See the sixth tome of the councils, page 889.

COUNCIL of Trent. Ann. 1545.

This great and general council, which sat near twenty years, defined this article in several sessions, but especially in the sixth sess. Here is the canon, — "If any one say that every penitent sinner, after receiving the grace of justification, is forgiven the guilt and eternal pain due to sin, in such sort, as that there remain no pain of temporal punishment enjoined, to be atoned for either in this world or in the world to come, in Purgatory, before they can be admitted into the kingdom of Heaven, let him be accursed. Concil. Trident. Sess. 6, Can. 20. Concil. tom. 14, pag. 673, 853, 894.

If the doctrine of Purgatory be not, by this time, established and firmly grounded by every sanction that can render it sacred, authentic and orthodox, we may all turn sceptics.

COL-

Collectanea Sacra;

O R,

PIOUS MISCELLANY.

BOOK VI.

P O E M.

To his Lordship, the most Reverend JAMES BRADY,
Titular Bishop of *Ardagh*, and *Cluan-mac-Nose*,
Doctor of *Sorbonne*, some time Superior and Prefect
of Studies in the College of *Lombard*, in the Uni-
versity of *Sorbonne*.

MY LORD,

[N early life, by your instructions bred,
More from thy tongue, than from the books I read;
By weaker intellect, I say, from you,
More knowledge than from all great *Sorbonne* drew.

O 2

How

How often must my ~~own~~ breast regret
 What I neglected then, ~~and~~ forget ;
 Each moment past irrevocable lyes ;
 If lost, a blank, if not, a golden prize ;
 However weak my skill, my sense supine,
 The fault's my own, 'tis not, great Brady, thine.

What *truth divine*, with moral light describ'd,
 Have not thy pupils from your lips imbib'd.
 What corner in thy native soil's decline,
 Hath not thy hand improv'd the *sacred vine* ?
 Not from ~~my~~ feeble pen, but best from those
 Whom you have taught, thy worth, good Mentor,
 flows ;
 Whose labours, fraught with heav'n-bred science,
 swell
 Our temples, and their parent fountain tell.

Hail ! thou, most happy flock of Ardagh, hail !
 Your guardian angels, fav'rite saints prevail :
 Since Heav'n could not, on mortals here below,
 A greater gift than such a *light* bestow,
 O ! pleasing task, my soul delights to sing
 The chrystal riv'lets of the teeming spring.
 How often doth my pensive breast review,
 Bless my colleagues, and wish long life to you.
 The scraps which even from thy table fell,
 Are all that in my collects can excel.

Britania did thy zealous mission hail,
 Thine absence, Lombard, rev'rend man, bewail.

Yes,

Yes, to thy judgment, and seraphic zeal
 How oft did Sorbonne's learned flock appeal ?
 But thanks to Heav'n, Flood, Kearny, Plunket came,
 And Byrne, to uphold declining * Alga's fame.
 Nay, Sorbonne must her first foundation stone
 To Ireland's sons, good John and Clement own.
 What corner can beneath the sun be found
 Wherein her sacred trumpets did not sound ?

Du Prat's erroneous thesis felt thine hand,
 And learned Hook could not thy force withstand.
 Unerring Providence at length dispens'd
 Her favours, and your labours recompens'd ;
 Some compensation here, as if she ow'd
 A debt of interest for what she bestow'd,
 Until her lib'ral hand in Heav'n redress
 Your penal life with everlasting bliss.
 These lucubrations, if you can, commend ;
 If not, let them just in oblivion end.
 Their progress stop, if found in competent ;
 Thy name should not for my defects lament.

Adieu.

O 3

A

* Alga, in Irish Ealga ; which signifies noble, one of the names of old Ireland, *i. e.* Innis Ealga, the Noble Land. Ireland was also called *Eire, Fola, Ban-ba*, from the three royal consorts of Macuill, Magreine, and Maceacht, three brothers, who reigned successively at the time the Milesians invaded and conquered these three brothers, who were called *Danan*.

SERIES OF LETTERS,
ON THE MOST IMPORTANT SUBJECT
TO A PARTICULAR FRIEND.

LETTER I.

A
MORAL DISCOURSE

Upon the true Use and Abuse of the Goods, Possessions, and Enjoyments of this temporal Life.

WHAT hath our pride profited unto us, or the pomp of our riches availed us? all these things pass, as a shadow, or as a messenger who runs post, or as a ship which breaks the restless waves and leaves no trace, no path behind it; or like the bird which flies through the air and leaves no mark, but with the noise of her wings beats the light, and forces her passage, without leaving any knowledge which way she made her flight; or like the

row that at the mark, which hath scarcely divided the thin element when it closes and joins again, in such a manner as cannot be perceived which way it went. Even so with us; we were hardly born, when upon a sudden we ceased to be. Sap. 5.

Such was, and such shall be the lamentation and sorrowful soliloquy of those who live as if they were never doomed to die. This is the sad ditty and dying speech of those who abuse the gifts of God, as if they were never to be brought to any account by the bountiful giver, the supreme Lord and Master of all things. It will be the mournful reflection of, I fear, the most of men, of the sluggard and indolent, who are a nuisance to the community; of the rogue, the knave; the usurer, &c. of those, alas! who spend their lives in sensual pleasures and impieties, such as the libertine and the abandoned call fashionable vices. Let them, however, turn their thought for a moment to the miserable condition of *Dives*, the rich, voluptuous; once fashionable gentleman, roaring up from the black dungeon of Hell unto Abraham, to let, once poor naked Lazarus, send down a drop of water to cool his scorching tongue.

This shall be the last *alas* of those who are grinding the face of the poor, and feel not the misery and affliction of the distressed; of those who turn their back to the light of the Gospel, and mock at holy ordinances, and make a jest of religion. Yes, who chafe as if there were no God to bring men to a sober

sober reckoning ; no death to tear them from the world ; no judgment to bring them at the bar of Infinite Justice ; no Heaven to reward the righteous ; nor Hell to punish sinners for ever :

The Wise Man calls this life, a shadow, and a delusive phantom. A shadow, indeed, an afflicting dream, where there is nothing permanent, but all fleeting and fluctuating ; nothing truly substantial of it's own nature, but all tending to corruption, remitted decay and final annihilation ; the soul of man alone, and the fruits of good works excepted : which makes holy Job cry out, I said unto rottenness thou art my father : and unto the worms, my mother and my sister. Job xvii.

It is an effect of ignorance to over-rate or undervalue things. Wherefore, we ought to learn the nature of things before we estimate them. Which made the Royal Prophet, David, call unto the Lord to give him a tutor, who would instruct him in the pursuit of the true *good*, saying, O Lord, who will teach us what is good ? our knowledge is so limited, and what is infinitely worse, so much depraved, blindfolded, and bewildered by the infatuation of the Devil, the world and the flesh ; by pride, vanity, luxury, and the inordinate love and use of the perishable things of the earth, that we rate nothing according to it's nature, or real value : by which, we are like the Children of Israel, who seeing the manna before their eyes, and taking it up in their hands, cried out,

what is this? it is for that reason we ought, like them, to confess our ignorance, (if affected so much the worse) and ask and examine the nature, use and the end of these things we possess and behold. When we are, therefore, so weak and debauched in, and by the use of natural things, how much more are we at a loss, weak, and deficient in the knowledge of supernatural things, which we do not see or feel, except by the eye of faith and holy religion; but whilst our hearts are absorpt, and drowned in sensual objects, our spiritual faculties are impaired, blindfolded and buried in the dark sink of the worst of ignorance and corruption, the rotten sepulchre of sin, and consequently unclean vessels: vessels of abomination, by no means, whilst in that woful state, fit or proper to hold or receive the grace of God, which enlightens our intellects with the true knowledge of what we ought to know and follow—the heavenly gifts of faith, hope, and charity. Celestial pearls are not to be thrown before swine: and it is a miracle of grace that will awake and raise a sinner out of that grave of sin, Wherefore, the unfortunate delinquent, or sinner, ought to cry up with the compunction, confession, tears and prayer of the royal penitent David, *De profundis clamavi ad te Domine, Domine exaudi vocem meum.* Ps. 129. From the depth I have cryed unto thee, O Lord: O Lord, hear my voice. Let sinners listen to Saint Ambrose, the faithful pastor and bishop of Milan, reproving Theodore the Emperor, whose imperial purple and power could not intimidate the intrepid bishop to bring him to a prescribed,

prescribed, public mode of penance. And when the Emperor told him, as if it could apologise for his own sins, that the great King David committed as great crimes as he did. The holy priest replied, *Qui secutus es peccantem: sequere penitentem.* You who followed the delinquent, follow the penitent:

When people misapprehend the nature, true use and end of things, they err by the disuse or abuse of them. Such was the case of those who got the *Manna*; for unto some it proved loathsome, and turned their stomach, unto others it proved delicious and wholesome, and had the taste, and rare quality of whatever they liked most to eat. Which disparity comes from the good use and abuse of the same thing, the different dispositions of men, and the true or false knowledge of things.

If men, therefore, would but duly rate, what they call the goods of this life, it would unbend their mind from their abject, groveling attachment to the transitory and short lived enjoyment of the deceitful world, with all it's perishable allurements of ambition, self-gratification, false pleasures and vanities, which are so eagerly sought, and dearly bought, at the cost of so many dangers of soul and body together. It would also unfetter the soul, and give it new springs of action to display her spiritual faculties, exert her power and rational dominion over the tyrant of hell, the fallacious world, and the rebellious flesh. Who shall teach us what is good?

If people, therefore, would duly consider the anxieties, danger and trouble which attend this eager pursuit after riches, honours, and dignities, and especially unlawful pleasures, for which they too often sacrifice their health, peace of mind, honesty, and character; also the additional care and account which these precarious acquisitions involve us into, beside the mere chance of enjoying them a single day, and which will vanish away like a shadow at the first sight of eternity; as the manna did at the sight of the Land of Promise. If men, I say, would coolly weigh these flattering, but deceitful objects, not only in the scales of religion, but even in those of common sense and reason, they could hardly be so infatuated, as to bend their neck to the gauling yoke, and their feeble back to the unequal burden. I said, in the scales of reason even; since it is known, that several Pagan philosophers, to wit, Crates, and others, have, by the dint of unassisted reason, despised riches and honours, and preferred poverty and a sequestered life to the tempting allurements of the world.

Why, therefore, should not an enlightened Christian, who is taught by the holy Gospel the bright example of Jesus Christ, and his true followers, set a less value on these perilous and perishable things of the earth; for, what was a moral perfection in the Pagan, who did not follow Christ, becomes a religious, true, godly perfection, meritorious, through Christ, of eternal glory, in those who know him, believe in him, and follow him. But, alas! there are more believ-

ers.

ers than true followers of Christ : more who serve the flesh, than serve the Lord ; more who fly from the cross, than carry the cross ; more who forfeit themselves to death by the *Manna*, which I will now use to signify the things of this world, than make use of it, to perpetuate life ; more who convert the gifts of God to their own perdition, than to their preservation, and eternal salvation ; by excess, luxury, and sensual amusements of forbidden pleasures, temporary gratifications, which do not out-live the moment of their enjoyment, attended with many dangers, and pregnant with the sharp stings of sorrow, shame, bitter remorse, and final misery.

It cannot be too much lamented, how anxious people are for riches, and places of dignity and superiority, without ever reflecting upon the charge, danger, and account that must attend such stations and functions ; especially the weighty charge of Priesthood, and superior dignities in the church, which the disposition of these degenerate times, compared with that of the golden ages of Christianity evinces. For in those primitive times, the greatest ornaments, of virtue and the most shining oracles of learning, were of all mankind the most humble, modest, and mortified ; the most backward and averse to popular esteem, riches, dignities and preferments. In a word, they avoided, and fled from them with as much zeal and industry as the most of men, now a-days, assume and aspire unto the same. Which plainly shews the smallest number of them are called

by

by God: and this is the reason of so many bad members in the church, of schism, disorder, heresy and scandal. For those who are called by Heaven are supplied with heavenly means to discharge the duties of the sacred function; and what is melancholy to be heard is, that all the scandals, abuse and misdemeanour of those intruders are, by the malice of the Devil, suggested into men, thrown upon the immaculate face of holy religion, as if the pure deposit of faith and religion taught, countenanced, or dispensed with what she absolutely forbids, under pain of damnation.

Wherefore, let no man usurp the honor, but he that is called like Aaron. There is not a condition or vocation in the world, from the king to the beggar, without it's sweets and sour. The higher the weightier; nor any however high, or even low, wherein a man can sit easy, resigned and patient, without the special grace of God, to render man equal to his task, and the yoke sweet, and the burden light unto them. But to whom does the Lord grant this aid? I answer, unto those whom he calls into the various departments of his vineyard. Wherefore, let those who are in office, tremble and cry up to Heaven to renew their vocation. And let these who are, as yet, to be called, address the Lord to purge their hearts from the dross of vanity, ambition, and worldly interest, with the hidden *Manna* of grace, which prepares the palate for the meat, and renders the meat agreeable to the palate, and wholesome for the stomach; that which alone renders the yoke sweet.

and blood, by the omnipotent power of the word; for he was that word himself, and God was the word, and the word was with God; as St. John says, chap. 1. Now, since we all agree, that the manna was a type of the Lord's Supper, as we have it now, it ought to be justly allowed, that the sacrament of the Lord's Supper, as being the substance shadowed out in the old law by the manna, must be more perfect and noble, more salutary and effectual than the mere type of it had been; for the old law was barren, and brought nothing of itself into perfection; but if the new sacrament of the Lord's Supper contained, or is nothing but mere bread and wine, it differs not from that which Melchisedeck offered, nor from the old manna. Nay, the substance, in that hypothesis, would be much inferior to the old type and figure; since it must be allowed, that the manna miraculously contained more exquisite qualities than any other material bread that ever existed; for it contained every property, taste and quality that were most conducive to temporal health, and pleasing to the palate. Therefore, it bore, the nearest and fullest analogy, or reference, that could be, to the heavenly Eucharist; that is the true sacrament of the Lord's Supper. For as that (the manna) enjoyed all these rare qualities to feed and preserve the flesh, so has the Lord's Supper (the Eucharist) all and every quality to feed and preserve the soul; for he that eats this bread shall live for ever. Therefore, the Lord's true Supper must be more than mere bread and wine: and as Jesus Christ is infinitely superior

to his old type, Melchizadeck, so much the holy sacrament of the Lord's Supper be infinitely superior to that type of it, to wit, bare bread and wine. Which Melchizadeck offered. Therefore the substance, viz. the Lord's Supper, is not mere bread; &c. After the true form of consecration is pronounced upon it by the lawful priests of Christ, &c.

The amplitude of it's figurative sense, and reference to the Lord's last supper does not end here; for, however miraculous and exquisite the manna had been in effect, one of it's properties was, that every one who eat of it did not equally enjoy it's rare qualities; whereas, it shrunk in and diminished in the hands of some as soon as they gathered it up, and dilated and multiplied in the hands of others. Nor had it the same taste and virtue in every one that eat it; for when it gave pleasure, health and vigour to some, it proved the very reverse unto others, as we have hinted before; which was indubitably the cause of great murmuring among the people, as you read. No wonder, therefore, that some of the rebellious Israelites mutinied against their great leader, *Moses*, and their high priest *Aaron*, and murmured against the manna, when some of the very disciples of Christ himself rebelled against Jesus Christ at the very institution of the heavenly banquet, his last supper, deserted their adorable Leader and High Priest, when he blessed and brake the bread, saying, this is my body; and to the cup, this is my blood, which shall be shed. No wonder, I say, that those who lived in the twilight of the old

law would spurn at and despise the bare, barren type, or figure, when so many of the new law of divine light, love and grace, are hardy enough to disbelieve the infallible mouth of Christ, and shudder at the thought and sight of the heavenly substance, the divine Eucharist. Saying, as those did, who deserted the Lord at the last supper, how can this man give us his body to eat ?

Sit down, therefore, my dear friend, cool and unprejudiced ; compare the latter and the former together ; collate the type with the substance ; and you will happily discover, by the grace of God, the true manna of salvation in the divine sacrament of the Lord's Supper, prepared and given by his own power to the faithful.

I said, that those who eat the manna did not equally enjoy the same benefit of that miraculous food. The manducation, or eating of the adorable Eucharist, in like manner brings spiritual health and salvation, no wonder, unto the worthy communicant, when it brings, on the other hand, death and damnation to those who receive it unworthily. Compare, then, the murmuring of some of the Children of Israel, and the desertion of many, even of the disciples of Christ, at the institution of the heavenly supper, with the present state of Christianity. Happy had it been for those incredulous disciples, who left and forsook Jesus at his last supper, had they submitted their carnal, blind understanding to the doctrine

trine of the infallible God, as the Apostles did. Add to these figures of the Eucharist, the paschal lamb, and the sacramental bread, &c. and compare the **inanity** of the old type with the fullness, and absolute perfection of what the substance must contain in the new law of grace, and you cannot, with any colour of justice or reason, hesitate about the Catholic, or universal doctrine of Transubstantiation.

Moreover, as the eternal Father miraculously rescued the Children of Israel from their slavery in Egypt, and the hands of a cruel tyrant, and brought them dry foot through the dread womb of the raging sea into the Wilderness, where he, with equal power and wonder, fed them with the manna from Heaven, (the inferior region of the skies) until he brought them to the Land of Promise. So did his Son Jesus Christ rescue and redeem mankind from the bondage of sin and the tyrant of hell, and led us emancipated into the new established kingdom and city of the Heavenly Jerusalem upon Earth. And to support and prepare us for that in Heaven above, instituted, and left us, as visible pledges of his divine love and grace, seven sensible signs, teeming with his grace in the holy sacraments; being the seven pillars which support the divine fabric of the visible church of Christ. So does He, our divine Saviour, in like manner, deliver us from the woful state of wrath, and exclusion from the kingdom of Heaven, in which we are born; and bring us, by the laver of spiritual re-

P 2

generation,

generation, or baptism, into the happy state of grace and conciliation.

In like manner, doth he, also, prepare us for the spiritual manna of his body and blood, in the heavenly Eucharist, by the sacrament of penance, &c. &c. by which celestial bread our souls are strengthened with the true manna of salvation, during our short pilgrimage in this desert of exile, until we arrive at the true Land of Promise, to wit, Heaven, of which that of Canaan was a figure.

Let us also remark another property of the antient manna, which is, that it existed but a very short space of time without corruption, except that part of it which was gathered for the use of the Sabbath, which was a figure of the eternal Sabbath or rest; and that, likewise, which had been gathered to be laid up in the Ark, for to be carried to the Land of Promise, underwent no change or corruption; which was a figure of the true store of good works, the merits of faith, hope, and charity, laid up in the treasury of the church, for the promised land of everlasting happiness. These only survive, when all other works, all other things die, corrupt and perish. By that you see the different respects of intention and use rendered that which was corruptible, incorrupt; changeable, unchangeable. Just so doth the pure intention of a Christian, in all his good actions done in the name and honour of God, render what would otherwise perish, in effect imperishable; changeable, unchange-

ngeable ; passing and temporal, permanent and
 al : and the receiving of the Lord's Supper wor-
 ringeth salvation, while it brings judgement to
 unworthy communicant, who doth not discern
 dy of the Lord, &c.

w much, therefore, does it behove us to pray
 the Lord, to purge our hearts and purifie our
 ions from the corruption of vanity, self love,
 nister views ; from the suggestions of the devil,
 ations of the flesh, and delusions of the world,
 ighten us with faith, &c. so that we may,
 in Jesus Christ, lay up a pure uncorruptible
 re, which never will decay, for the kingdom
 aven.

that our pray'r and unremitted cry,
 our works, but those of grace, will die.
 gure of this vast creation shall,
 ll its glories, into nothing fall.

re are the Cæsars, Hectors, Pompeys, tell?
 e Alexander? where, but all in Hell.
 ave they left? an empty found : and then
 dogs we have, called Pompeys now, than men-
 poms on earth, and pageant glory here,
 proportion to their anguish there.

seen the wicked, to my great surprise,
 as the cedars of Lebanon rise ;

As I repast'd, my wondering eyes espied
 A heap of rust where these great bubbles died ;
 Said to my self, who, but an idiot can
 Hence grudge the glory or the pow'r of man.
 Since these are but the woful end of things,
 The fate of riches, and the lot of kings.

Vulcan-like, our wild ambition goes ;
 The more it's water'd still the more it glows ;
 The more it's fann'd with gentle air the more
 Th' ascending lavas of the furnace roar ;
 The more it frightens by it's dreadful sound,
 And deals destruction ev'ry where around.
 The raging flames of pride are hard to quell ;
 No wonder, since that flame's supplied from Hell
 For, Etna-like, it burns within, without ;
 Nay, like the Devil, displays it's flames about ;
 And o'er the surface of the globe transpires,
 Replete with dread, death, carnage, sword and fires.

How oft have we, Eternal Justice, ey'd
 Thy poor press'd down beneath that idol Pride ;
 And at the gates of wild Ambition cry,
 Pale, meagre, naked, fearful, hungred, dry !
 Ah ! thousands starve to feed a single man,
 T' indulge the pride and luxury of one.
 I said, O Lord, when shall these wrongs surcease ?
 Or, when wilt thou these bleeding souls release ?
 How long shall these devouring vultures, say,
 On human blood, on fellow creatures prey ?

Thus

Thus saith the Lord, the great affliction's near,
They're close at hand, contrition, wrath and fear;
The day of slaughter, and the fury, lo!
Of vengeance, judgment, and eternal woe.
Unsheath shall I my edged sword with ire,
These cedars hew, those mountains blast with fire;
Confusion shall the front of pride dismay,
And justice prostrate man's tyrannic sway;
Their vain possessions, lofty tow'rs shall
To desolation and to ruin fall;
The furious dragons of the forest will
Th' unhallow'd domes of rank oppression fill.

The woful records of the world can tell,
How mighty *Salem*, *Idumea* fell;
How tow'ring *Babel*, glorious *Eden* sunk;
How *Belgium* shook by one proud perjur'd monk;
How kingdoms, nations, empires fell away,
And to their former slaves became a prey.

Such was, and such shall be ambition's fate;
And thus doth Providence retaliate.
Hence, can the sight of thy sagacious soul
The simple truths which you have heard controul?
For riches, honours, and preferments ev'n,
Are not true tokens for insuring Heav'n.
Since truth asserts, as I have said before,
The more we get, we covet still the more.
The more the greater must the reck'ning be;
The surest path is mediocrity.

Nor

Nor can I think that I offended sense,
When I commended sober competence.
For, sure that state must always be the best,
Which was by Christ and his disciples blest.
Nor do I mean possessions to condemn,
Except in those who make bad use of them.
If I found one, nay, one in twenty who
Would use the world beneficent like you,
I wish, for one there were an hundred blest
With opulence, and of thine heart possess'd.

LET-

LETTER III.

DISSERTATION

UPON THE ADORABLE

SACRAMENT AND SACRAFICE

Of the BODY and BLOOD of Our

LORD JESUS CHRIST.

IN compliance with your request, however unequal to the task, I sit down to gratify my friend, as far as I am able. You need not, at the same time, expect a great deal more here than almost a recapitulation of my last letter; by which you saw, that I declined the formal method of the schools, as I do in this; because, I am not writing to a graduate, or bred divine; but to a gentleman, I am satisfied, of sufficient learning and superior talents to many haughty scholastics*. It had been much easier for me to follow

* I said proud scholastics; and am sorry that any one could say so to any good scholar and a Christian; for there is nothing more inconsistent with fine talents and exquisite feelings, cultivated and improved by a liberal education, refined, no wonder, and polished by all the advantages resulting from the republic of

follow the great masters of the schools, and give you their theological conclusions in scholastic form, than to adopt this method ; which I do, in order to render the subject under consideration as familiar and plain as I can. I do not mean by this to attempt doing a thing which no mortal man ever did, or ever shall do ; that is, to explain a divine mystery by human reason to a demonstration, for if this could be done, it would take away the merit of our faith ; and it would not become him, who said, blessed are they who believe and see not, to take from us the cause of that eternal blessing ; which would be the case, if there were no divine mystery of faith to put our belief and assent to the infallible authority of our revealing God to the test ; unto which we are ordered to acquiesce, and humbly submit our weak understanding. This is an act of the most reasonable submission, and religious obedience, resolved into the authority of our revealing God. But Transubstantiation is a divine mystery, in proof and confirmation of which, Christ himself gave no other answer, or argument to those of his incredulous disciples, as we have said before, but a repetition of his last assertion ; adding, " Verily, verily, I say unto you, he that will not eat my flesh, &c. shall have no life." This is the text, St. John, 6. 54. Then Jesus said unto

men and letters, sacred and prophane, than supercilious deportment, pride and singularity ; nor any thing that renders one more intolerable.

into them. Amen, I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. Verse 55. He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up at the last day. Verse 56. For my flesh is meat indeed, and my blood is drink indeed. Verse 57. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.

You see, from these repeated assertions, the doctrine of Transubstantiation confirmed, even upon oath; by the mouth of Christ: for when he said, verily, he confirmed what he said by the eternal Truth; and he was that eternal Truth himself. This was all the explanation he gave of this divine mystery: and would not once saying, this is my body, be sufficient from the infallible lips of Christ, to any one that had the light of faith, to believe he was the son of the living God? Who can say, with truth, that he believes in him, whilst he denies any thing that he revealed? Is it because this revealed doctrine is a deep mystery, and consequently above our reason, like all other divine mysteries? If it be for that reason, as it certainly is, any one may, for the same reason, disclaim, and discredit the entire sacred deposit of faith: for as our holy religion is, confessedly, founded upon divine mysteries, it is as confessedly granted, that if mysteries could be demonstrable by human reason, they could be no longer mysteries. As St. Austin says, *Fides non habet meritum, ubi humana ratio prebet experi-*

experimentum. Faith has no merit, where human reason proves the argument. St. Paul says, *Fides est argumentum verum non apparentum.* That is, faith consists in the belief of these things which we do not see.

The belief of the most adorable Trinity, and the incarnation of the eternal *Word*, that is, the Son of God Jesus Christ, &c. is as much above human reason as the holy doctrine of Transubstantiation can be, and still as inexplicable; but the doctrine of Transubstantiation is as fully and expressly revealed, and confirmed by divine precept, as the incarnation, &c. which the texts already cited, and many besides ascertain. Therefore, we are as much obliged, by divine faith, to believe the one as the other.

Luke, 24. 30. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. Verse 31. And their eyes were opened, and they knew him and vanished out of their sight. Verse 35. And they told what things were done in the way: and how they knew him in the breaking of bread. Verse 36. And whilst they were saying these things, Jesus stood in the midst of them, and saith to them: peace be to you, it is I, fear not. You see by that context, what ways and means the divine Saviour made use of, to confirm the world in the doctrine of this great mystery, before and after his death and resurrection. Now, Christ was but three days absent, when his

own disciples could not know him, by his face, or by his voice, or divine doctrine: yet their eyes were opened, and they knew him in the breaking of bread. Therefore, it is in this divine mystery of the Lord's Supper, that he reveals his true presence, by the gift of faith, unto those who first seek him in earnest, long with trouble and ardent desire to see him; and who hear him with burning hearts until the evening, (which alludes to the end of life;) who invite him to come home with them to sup together, as the disciples did. It is to such that God reveals the hidden mysteries of his divine faith, and the divine manna of this sacrament. The Lord sheweth, by this salutary lesson of instruction, how little we ought to depend upon our human knowledge and fallible senses, where there is question about supernatural subjects: For when the disciples of the Lord did not know their divine master, after three days absence, it is no wonder they could not believe what they could not see, nor feel, nor hear, nor understand, without the supernatural gift of divine faith. And it was because they hesitated, and began to doubt what Christ told them before his death, that he concealed himself from them, as well as to instruct mankind in the belief of his real presence, until he confirmed them in their stumbling faith, by repeating the heavenly banquet of his last supper before his death. And as soon as Jesus took, blessed, and brake the bread, they knew him; and filled full of shame and confusion, for their weakness of faith. You are to observe here, there is no mention made of

of the cup; and consequently, that communion under one kind is sufficient, &c.

In like manner, doth the Lord conceal himself from those who do not only stumble, but flatly deny what he positively says and confirms. And while people remain in that state of flat incredulity, without seeking and sighing for the presence of the Lord to enlighten their gross understanding by divine faith, it is, alas! improbable that the Lord will meet them on the way to Emmaus, i. e. on this way to eternity; to open the eye of their faith. For when the Lord appeared to these disciples, they were sad and sorrowful for his absence, for his death and cruel passion; and they were going about, looking for him, or any account of him, and they found him, indeed, in the mystery of the holy Sacrament, seek and thou shalt find, &c. And Acts, ii. 42. And they were persevering in the doctrine of the Apostles, and in the communication of the breaking of bread, and in prayer. Verse 46. And continuing daily with one accord in the temple, and breaking bread from house to house, &c.

It is no wonder, indeed, the Apostles, and the followers of Christ should persevere steadfastly in the breaking of this heavenly bread, and in thanksgiving and prayer; since it was, in the blessing of the Lord, and in the breaking the bread of his adorable banquet, that he truly communicated himself unto them, and opened their eyes to believe the hidden

in mystery of his divine presence, when they could not know him by his human presence. You see, therefore, that by that one act the Lord revealed himself, as God and man, at one and the same time. In which gracious act, he opened the corporeal at once, and the spiritual eyes of his, hitherto weak and blind disciples, and led the interior, by opening the exterior eye, to see by faith these hidden truths, which are not to be seen by the unassisted light of nature and reason. Mat. xxvi. 26. And whilst they were at supper, Jesus took the bread and blessed, and brake, and gave to his disciples, and said, take ye, and eat: *this is my body*. Verse 27. And taking the chalice, he gave thanks, and gave to them, saying, drink ye all of this. It is to be observed here, that this was spoken to the Twelve Apostles, who were then sitting at the table.—And they all drank of it, says St. Mark, xiv. 23.

It does not, by any means, follow from these words, which were spoken to the disciples, that all the faithful, men and women, are ordered to drink of the chalice, any more than all the faithful are ordered to consecrate the bread, and break, and administer to the rest, and offer it. For it was by virtue of these words that God consecrated the bread, and changed its element, &c. and gave his disciples power, the sacred power of priesthood, to do the same: that is, to consecrate, offer, and administer the same. For he desired them to do as he then did. Luke xxii. 19. Do ye this, in commemoration of me, &c. Verse 28.

For

For this is my blood of the New Testament, which shall be shed for many, for the remission of sins. As the Old Testament was instituted and dedicated with the blood of victims, by Moses, in these words, this is the blood of the testament, &c. Heb. ix, 20. So here is the dedication, and institution of the New Testament, in the blood of Christ, of which the former was a type and figure, which shall be shed for you. This proves plainly, that it was the real blood of Christ he offered in the chalice: for sure it was not wine that was shed from the wounds of Christ for the redemption of man. Mark, xiv. 22. And whilst they were eating, Jesus took bread, and blessing, brake, and gave to them, and said, *Take ye, this is my body.* Verse 24. And he said to them, *This is my blood of the New Testament, which shall be shed for many.* Luke, xxii. 19. And taking bread, he gave thanks, and brake, and gave to them, saying, *This is my body which is given for you: do this for a commemoration of me.* Verse 20. In like manner, the chalice also, after he had supped, saying, this is the chalice of the New Testament in my blood, which shall be shed for you. Did ever Christ inculcate any doctrine more in earnest, more repeatedly, more expressly? No wonder, he saw then, and foresaw how many would, notwithstanding, deny it. 1 Cor. 11, 24. And giving thanks, broke, and said, take ye and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. Verse 25. In like manner, also the chalice, after he had supped, saying, *This chalice is the New Testament in my blood: this do ye, as often*

as you shall drink it for the commemoration of me.
Verse 26. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord until he come. Which plainly shews the difference between the two acts, that of offering it as a sacrifice, which is the province of a priest alone, and the receiving it as a sacrament only. Wherefore, the apostles and their successors were commanded to offer the adorable sacrifice, to shew the Lord's death &c. But the offering of his body alone, without offering also his blood, which was the seal of the New Testament, as the word says, *in his blood*, would not fully shew and represent the bloody death of Christ: for as his blood, to the last drop, was severed from his body, even to the serum, or water, at his cruel death on the cross, and consequently offered, in this separate manner, even so he commanded his apostles to offer his body and blood separately, as he, their then visible head and high priest did at his last supper, and commissioned them and their true successors alone to do in like manner. But no man, sure, will say, that that commission ever did, or ought to extend to the laity. Wherefore, the sacrament of his body alone is to be received by the laity, who never got the power to shew forth the Lord's death, by consecrating and offering his body and blood together.
Verse 27. Wherefore, whoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.
Verse 29. For he that eateth and drinketh unworthi-

ly, eateth and drinketh judgment to himself, not discerning the body of the Lord.

Note. Verse 27. *Or drink*, which is the true translation of the original; but the Protestant translation is corrupted. For instead of, *or drink*, they have put down, *and drink*, contrary to the original text; in order by this, to render the taking of the chalice as indispensibly necessary for all men as the heavenly bread. For the words of the text allow salvation, by receiving under either kind. Which is plain by the text, whosoever eats this bread, or drinks the chalice, &c. shall be guilty of the body and of the blood of the Lord. For, as I hinted already, when Christ instituted this adorable sacrament, he addressed his apostles, and gave them the power to consecrate, offer, &c. as he then did; consequently, they eat and drank, and offered along with him, for he ordained them priests, at the very same time; and commanded them to do as he did. It is for that reason, that, as often as a priest consecrates, he offers also the divine sacrifice of the body and blood of the Lord, and receives under both kinds, as Christ and his apostles did. But this is a power that Christ never gave to the laity, who are to receive the bread of life from the sacred hand of the anointed priest, which is the universal discipline of the church: and she is the best judge of discipline, &c.

Note. Verse 29. Guilty of the body, &c. for not discerning the body of the Lord. Here again

again you see judgment incurred for not discerning the body of the Lord. Which proves the reality of the body of Christ in the sacrament. For how should the unworthy communicant become guilty for not discerning, or believing, or distinguishing, (which is the meaning of the word discerning) * the body of the Lord, in the sacrament, if his body was not really in that sacrament. Would the gracious Son of God pronounce judgment against any one, for not discerning his body where it is not? It therefore plainly follows, that those who do not distinguish the body, by true faith, from the external accidents, to wit, colour, figure, &c, receive unworthily, and become guilty. The dead letter killeth; but the spirit giveth life. For, those who penetrate no deeper than the surface form their opinions, (faith excludes opinion) according to what they see and feel, and then conclude there is no mystery, nothing within the dead letter but dead matter; nothing in the sacrament but a crust of bread.

And what, in the name of God, does that evasion of receiving the body of the Lord by faith avail? for if the body of the Lord were not in this sacrament at all, as they believe it is not, how can they receive it in the same sacrament by faith? this would

Q 2

be

* As Cicero says, *Discernere vera a falsis*, to distinguish truth from falsehood. Part. or. 40. vide Terent. 22. 8. Plaut. Amph. 22. 45. Cicero in Catil. 3. 10.

be a strange kind of faith: far more irreconcilable to sense and reason even, than the very mystery: for we have God's express authority for the latter, but nothing for the former, except the mere imagination of some men.

This doctrine is inconsistent: that is, I have one mode of faith, by which I believe the body of Christ is not received in the sacrament of his last supper: although he said at his last supper, when he blessed and broke the bread, this is my body—this is my blood—which shall be offered—and shed for you. And though I read in my book of common prayer, that the body and blood of the Lord is the inward part and substance of the sacrament; and another mode of belief, that I verily receive his body and blood as often as I receive the same sacrament; although I do not believe it to be in the sacrament at all: but I believe, I receive it by *faith* alone. Who can understand this language? therefore, it must be according to, and in consequence of your faith alone; and not in consequence of the institution of Christ, at his last supper, that his body comes unto you to be received without the sacramental elements. And consequently, that the sacraments of the new law operate, not *ex opere operato*, but *ex opere operantis*, like the types of the old barren law. That is, that the sacraments of the new law confer grace, not from the institution of Christ, but by the faith alone of the receiver and administrator. And consequently, that the supernatural virtue annexed

to

to the sacraments, derives from the faith of man, and not from the institution and power of Christ: and that the sacraments of the new law of grace are as fruitless and barren as their old types the sacraments of the old law have been. Moreover,

What is this kind of faith you pretend to receive the body of the Lord by founded upon? if it be an article of divine faith, it ought to be founded upon the revealed will and word of God; but it is not founded on that infallible basis; for you have not the word of God for it. If you had the word of God for it, it must be spoken when he actually instituted the sacrament, or elsewhere; but the Lord, at the institution of this sacrament and sacrifice of the altar, spoke not of giving his body to be received by faith; but to be given and received really and corporally, for he positively said, *this is my body—this is my blood—take and eat, &c.* He that will not eat my flesh, and drink my blood, shall have no life—my flesh is food, and my blood is drink indeed. Where does the Lord, mention the word, *by faith*, in all these texts, or elsewhere on this subject? where does he say, *this is my body, by faith alone?* take it, and eat my flesh, and drink my blood, *by faith*; as if it were my body and blood, I order you to believe, that as often as you receive this sacramental bread and wine, to believe you receive my body and blood, *by faith*, though you really and truly receive neither. Would the eternal Truth declare, that it was his real body and blood he gave to eat, if it were not his body,

Q 3

&c. But

&c. But he that denies Transubstantiation, after Christ's positive assertions, denieth of consequence, the word of Christ, this is my body, &c. and consequently contradicts Christ, and says, it is not your body, or blood.—Your flesh is not meat.—Your blood is not drink, &c. I cannot believe you can give us your body or blood ; neither shall I take it as such ; because, I cannot conceive how you do this miracle, so foreign to my senses, and above my reason. Would you think the eternal Truth could so manifestly impose upon those whom he came to feed and bleed for ? you will answer, God forbid I should ; that would be blasphemy indeed. But if you deny what he asserts, you must think he is imposing on your weak understanding. But if this doctrine, on account of it's incomprehensibility, be inadmissible, the doctrine of the adorable Trinity, the Incarnation of the eternal Word, &c. are equally so. I say once more, would the Lord command us to believe a falsehood ? No. But if he command you to believe you receive his body, where it is not, he commands you to believe a perfect falsehood. You say, his body is not really in the sacrament ; but he says it is his body, positively. Therefore you must believe it, or deny faith to your revealing God. Being thus urged to confess, whether you receive the body of Christ or not, your evasive answer is, I receive it by faith. But Christ commands you to eat his flesh and drink his blood, in express positive terms : and to evade that, you must say, I eat it, and drink his blood, by faith, without believing you have either to eat or drink.

This

This contradiction is too clear to require one word of argument to prove it so. You have faith, therefore, to believe you receive, and eat, and drink the body and blood of Christ, or you equivocate, and surely dissemble. By acknowledging you receive his body, &c. by faith, you confess, that you believe you do receive the same, as often as you eat the elements of bread and wine. You must, therefore, receive the real natural body of the Lord, or not his body at all; for he has no other body of flesh and blood. I do not believe you pretend to receive the mystical body of Christ, which is the Church, instead of Christ.

But since you confess that you receive the body of the Lord, even by faith, his body consequently must be present to you for being received, for if it were absent, you could not receive it. It must, therefore, be present when you take it, within or without the sacramental elements. You say, without the elements: you must, therefore, confess you believe the Lord's body is present, and enters into your body, as often as you eat the elements; which leaves the mystery of this doctrine as incomprehensible, in your system, and infinitely more unintelligible than it can be in our's, who firmly believe, we receive the true body and blood of our Saviour Jesus Christ in the adorable sacrament, under the form or species of bread and wine. This is our faith, (which excludes opinion) founded upon the infallible word of God and his apostles. But you have not God's word for your mode of believing. But if you do not receive
the

the real, natural body of Christ, withia or without the elements, you do not receive your Christ at all, either through that delusive medium of unintelligible faith, or otherwise. If you receive the body, it must be Christ's real body, or a phantom, as if in a dream, instead of Christ's body. You deny the latter, therefore, you must allow the former, if you stand to reason. One thing cannot be and not be ; real and not real ; present and absent at one and the same time. You say you receive the body and blood of Christ, by faith, and at the same time deny his real presence. But if his body is neither present in the sacrament nor out of it when you eat the elements, you cannot receive it at all ; and consequently, that kind of faith you pretend to receive by, deceives you, and becomes a perfect paradox, &c. whilst you deny his real presence, you assert his absence. When you confess you receive his body and blood, you maintain his real presence, either under the form of bread and wine, or out of it. Therefore, you assert his presence and absence, as often as you eat the elements, at one and the same time ; and consequently, that you really receive him, and receive him, not. For Christ cannot be received without his body, his divinity and humanity being inseparable.

If Christ, therefore, doth not exhibit, and really present his body and blood to be received, either under the form of bread and wine, or out of it, how can you pretend to receive him, by faith, or otherwise ? that sort of faith would be perfectly fallacious,

as we have proved before. Beside, how can he say, that he receives the body of Christ upon earth; who says, that Christ never was upon earth, in or out of the sacrament, since he ascended into Heaven? how can these contradictions look in the face of sense or reason?

By acknowledging you eat his body and drink his blood, by faith even, you cannot deny, without contradiction, that Christ comes to you to be thus received; since you believe you receive him at all, in or out of the sacrament. But thousands eat the sacramental elements, at one and the same instant of time; therefore, the Lord sacramentally reproduceth his body or reproduces it without the sacrament as often as people receive these elements. Allowing, without admitting, that he is received according to your own way of believing, without the sacrament, it is infinitely more consistent with reason, grounded on his own divine word, that he gives his body and blood under the species of bread and wine: unless you deny him the power of changing one substance into another, bread into flesh and wine into blood; which no Christian can deny. For the latter we have a divine warrant, for the former we have not. For the one we have the concurrent testimony and authority of the Universal Church, from the beginning to this day; but for the other we have none before Berengarius that made a sect to deny the Real Presence; and he recanted. Luther himself, one of the most audacious, violent deserters from the mother church, believed the real presence of Christ's body in the sacrament

crament, and curseth the new sect of the Separatians, for denying it, as you see related course of this epistle.

Finally. When the Lord instituted this sacrament, and blessed and broke the bread, saying, this is my body, take and eat, &c. was it not, there was the virtue of his word and power, that the bread was changed into his body, and the wine into his blood, independent of the faith of his apostles and of some of whom believed, and some did not believe; to wit, his apostles who believed on the authority of Christ, received, with due faith, the promise to his divine authority, and walked with him; and those who did not believe, the divine power walked off, and forsook him, and followed him no more. The reality of Christ's presence in, or by, the sacrament, is quite independent of any man's faith. It was not because the apostles believed the sacramental change was made, but by the infinite power of the Lord's word, by which all things were made of nothing; but the apostles believed the sacramental mystery, because they had Christ's word. Now, whether dost thou deem it safer to follow the apostles' belief and faith in this mystery, and with Christ, than to follow these incredulous people in their disbelief of the mystery, and without Christ? I might answer for you myself.

And Judas eat unworthily; and became guilty of the body and blood of the Lord, *not discerning*,

Scr

ipture says, *the body of the Lord*. But how should man, as we have said before, become guilty of

body and blood of the Lord, if there were neither his body nor his blood received in the sacrament? for if it were but a mere bit of bread and so, can any one think the Lord would have said actively it was his body and blood? or that a man should eat and drink death and judgment to himself, not distinguishing, or discerning the body of the Lord, if there were no such body in this sacrament? Cor. 11. 27. 29. Whoever shall eat this bread, drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord. For that eateth or drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Words cannot more fully shew the difference between the external, or outward part of this sacrament, and the internal part of the same: the outward being the species of bread and wine; the inward part the body and blood of the Lord. The sacred text could not render the doctrine of the mystery clearer, without taking away the merit of our faith. It was in the obvious and literal sense of his words these disciples understood him, and they conceived right, when they said, how can this man give us his body to eat? But if they took his meaning, or conceived it in any metaphorical, or figurative sense, they would not have said, how can he give his body to eat? wherefore, they understood him perfectly right. And Christ consequently confirmed his asseverations.

I return

lutely necessary to receive under both kind
52. If any one shall eat of this bread, he
for ever ; and the bread which I shall
flesh for the life of the world. Eternal life
mised by receiving under one kind alone.
The Jews, therefore, debated among them
ing, how can this man give us his flesh to
54. Jesus, therefore, said to them, amen
say unto you, unless you eat the flesh of
Man, and drink his blood, you shall not
in you. This was declared to his apostles
ately, who were commanded to sacrifice,
body and blood of the Lord ; and likewise
the same as a sacrament. Which pre
could be extended, in that two-fold capa
lity. If it were, every man and wo
would have an equal right, by commissio
and break the sacramental elements,
the same, as well as the apostles and their

g this adorable bread alone. The body of the
brd was the same identical body after his resurrec-
on, consequently furnished with the same blood,
c. wherefore, he that receives his body also must
ceive his blood; but not in the sacrificial manner,
it sacramental only. Verse 59. This is the bread
at came down from Heaven: not as your fathers
it manna and died: he that eateth this bread
all live for ever. Again salvation offered under
ne kind alone.

Verse 61. Many, therefore, of his disciples hear-
g it, said, this speech is hard; and who can hear
, i. e. understand it? Verse 62. And Jesus, know-
g within himself that his disciples murmured at
is; said to them, doth this scandalize you? Verse
3. What if you shall see the Son of Man ascend up
here he was before. Verse 67. After this many
f. his disciples went off, and now did not walk with
im. Verse 68. Jesus, therefore, said to the
twelve, will you also go away? Verse 69. And
imon Peter answered him, Lord to whom shall we
o? thou hast the words of eternal life. Verse 70.
and we have believed, and have known, that thou
rt Christ the Son of God. Here the Apostle solid-
y accounts for his faith, in believing the divine
ystery: for he believes the words of the Lord, be-
ruse he knew, by divine inspiration, that he was
ne *Christ*, and the Son of God: how then could
e doubt, &c.? These texts are so obvious, strong,
nd persuasive, that no other words can be found,
which

which could establish the doctrine of Transubstantiation, or the real presence of Christ in the sacrament and sacrifice of his last supper, more irrefragably, and effectually. For what other authority should any one, who believes in Christ, desire, whilst he has his own word for it? and along with that, the testimony, and authority of the Universal Church in all ages; by whom all those who denied the same doctrine, from Berengarius, (who was the first amongst Christians that denied it) have been condemned. This Berengarius was certainly the first that made a sect in the church, and publicly opposed her universal authority, in regard to the Real Presence, about A. D. 1030; although the same had been impugned by the Manicheans of Orleans, some years before. But that have kept themselves concealed. It was against Berengarius that the first sentence was given on this subject, in 1052, in a council of a hundred and thirteen bishops, called together at Rome from all quarters, by Nicholas II. Berengarius submitted himself; and the first who made a sect of the sacramentarian heresy, was the first that condemned him. Such is the instability and inconsistency of men, when they rescind the unity of the church, and follow the dictates of their own fancy.

Is it not then infinitely safer, and more prudent, to believe the mystery, and stay with Christ, along with St. Peter, and the sacred college of his apostles, than be scandalized at the incomprehensibility of it, and forsake,

ce, and go away from Christ, (who hath, as St. said, the words of eternal life) along with those deluded Jews, who could not endure the infallible speech of the divine Saviour? is it not enough mate our faith, to hear the Son of God turning a friendly face to us, saying, Will you also be scandalized and go away from me? Let us, therefore, rise like St. Peter, and say, Lord to whom shall we thou hast the words of eternal life, and we be the oracle of truth; for we have known, that art Christ the Son of God: which justifies our Faith. Let us hear Martin Luther, on this question candidly owned, that he wanted not a good reason to vex the Pope, by denying the real presence of Christ in the sacrament: but that is a thing, said he, cannot be denied. *The words of the Gospel are too*

He and his followers held, and do hold what is called Impanation, or Consubstantiation: that is, the substance of the bread and wine co-exist with the presence of the body and blood of the Lord.

He lashes bitterly at Zuinglius, the Sacramentarian, and Calvinists, who deny the Real Presence; who pretend, that the word *is*, or *est*, in Lot, signifies nothing but it signifieth; i. e. instead of the words of Christ, *This is my body, this signifieth my body, this is the sign or figure of my body*. Or, this signifies my body; as may be seen in a translation, or paraphrase, printed 1729. I will give Luther's meaning here, "Who," says he, tom. 7. edit. Hamb. p. 391. "but the devil, hath granted such

"such a licence of wresting the words of the holy
 "Scripture? who ever read in the Scriptures, that my
 "body is the same as the *sign of my body*? or, that it
 "is the same as it *signifies*? what language in the
 "world ever spoke so? it is only then the devil
 "that imposteth upon us, by these fanatical men.
 "Not one of the fathers, though so numerous, ever
 "spoke as the Sacramentarians. Not one of them
 "ever said, *It is only bread and wine*; or, *the body*
 "*and blood of Christ is not there present*. Surely it
 "is not *credible*, nor *possible*, since they often speak
 "and repeat their sentiments, that they should never
 "ever (if they thought so) not so much as *once say*,
 "or let slip these words, *it is bread only*; or, *the body*
 "*of Christ is not there*; especially, it being of
 "great importance that men should not be deceived.
 "Certainly, in so many fathers, and in so many
 "writings, the negative might be found in *one of*
 "*them*, had they thought the *body and blood of Christ*
 "*was not really present*. But they are all of them
 "unanimous." Thus far the great reformer Luther.
 Indeed, Luther was not a dispassionate, polite argumentator. A man may defend his cause with moderation, and good manners, and not to abuse his antagonist.

Luther, therefore, strikes out a middle way between the Catholics, Zuinglians, Sacramentarians, and Calvinists. He believes the Real Presence, without a change; or transubstantiation of the elements; which they call impanation, &c. but Luther

was not the first inventor of this doctrine. For Berengarius, after having been, as we said before, tried and condemned, first for denying the Real Presence, submitted, and afterwards relapsed, and was condemned again, and again. Being thus closely pursued, and often, like a fox untrapped, he new modelled his doctrine, from *Transubstantiation* to *Consustantiation*, as a last resort, and intrenchment. As Guilmundus says. Guilt. l. 1. adv. Beron. p. 441. &c. &c. And it was with no little trouble and difficulty, that the Catholic Church brought him to this last confession; who, upon further tryal and contumacious, condemned himself, and signed another confession of faith, under Gregory VII. in a council held at Rome, Council VI. sub Greg. VII. T. 10. Con. Hist. An. 1079. He confessed, "that the bread and wine, which are placed on the altar, by the authority, by the mystery of the holy power, and the words of Jesus Christ, are substantially changed into the true life-giving, and proper flesh of Jesus Christ, &c. thus, the heresy of Berengarius having been quickly crushed, could find no shelter, except amongst the Manicheans, who infected, and infected the West with errors, and blasphemy. The church hereupon, ever solicitous about the spiritual care and health of her universal flock, and which never can connive at error, &c. called a general council, as she had done before against the Arians and Nestorians, &c. which she did in this manner, under Innocent III. in the great Council of Lateran, A. D. 1215. "There is one

Völ. II.

R

"there

“there is no salvation; in which Jesus Christ himself
“is the sacrificer and victim; whose body and blood
“are truly contained under the species of bread and
“wine in the sacrament of the altar; the bread and
“wine being transubstantiated, one into the body,
“and the other into the blood of our Lord, by the
“divine power; to the end, that, for accomplishing
“the mystery of unity, we should take of what he
“took of ours.” Such was the decision of the great
Council of Lateran; the most numerous one that ever
had been held in the church. The authority of which,
ever held in so great esteem, that the world called
it, by way of excellence, the *General Council*; al-
though there were many general councils besides.
The fathers of this council made use of the word
Transubstantiation; nor could they find a more proper
term to express in one word the true idea of the *Real
Presence*. It served as a fixed land-mark against the
sophistry and subtilities of revolting innovators, who
endeavoured to deceive the unwary with equivoca-
tions. Thus did the Council of Nice usurp, or use,
the word *Homousion*, to guard the faithful against the
artifice of the Arians, who, to impose upon them,
made use of the word *Omousion*; for these two words
differ not in sound, and very little in orthography; the
aspir *h*, however, alters the sense of the word so far,
that with the *h* it is consubstantial, or of the same na-
ture and essence; but without that *h*, i. e. *omousion*,
it is no more than, like the nature or essence. This
the Arians made use of to signify that Jesus Christ is
no more than like the Father; but not of the very

—

same identical nature and substance. You see how cautious and sagacious, no wonder, the true church is, (*quæ nec facit, nec racet errorem*) to guard against the subtle craft and subtlety of heresy. In like manner, the Council of Ephesus used the word *Theotocos*, i. e. Mother of God, &c. &c. Now, you see that Luther only renewed what had been long before him condemned in Berengarius, the nest of Manicheans, &c. the Zuinglians, Sacramentarians, and Calvinians, in like manner, &c. &c.

I would beg leave, therefore, to ask, whether it be more wise and salutary, to follow the ancient universal doctrine of the church in the unity, uniformity, uninterrupted dogmata, and succession of her hierarchy through all ages, nations, kingdoms, and countries in the world, through which her children watered the earth with their blood, before and after these heresies and schisms began to shew their heads, than to follow these refractory innovators, who rebelled against their spiritual mother, the holy church, and obstinately, and proudly set up a new labarum, or standard of their own fancy and invention, against the approved universal doctrine of their lawful superiors; for which they have been, all and every one of them, as they started up, and persevered in their errors, condemned by the church, through all ages, down to the last general Council of Trent?

Beside, can any rational, and but tolerably informed Christian, think, or believe, that the church,

R. 2

built

built and established by Christ himself, could be entirely lost. or fall a prey to the powers of darkness, contrary to his repeated promises of supporting the same against the powers of darkness, and spirit of error for ever? or that the same church of Christ, founded on an immoveable rock, as he said himself, &c. and secured under a covenant of grace, sealed in the testament of his *blood*, could be less permanent and perfect, than the temporary church of the old law, i. e. the synagogue, which was no more than the barren type of the new church of Christ; but if the church of Christ, at any time, could entirely fall, &c. and lye defeated under the powers of darkness, until an impious *Arius*, *Manicheus*, *Pelagius*, *Berengarius*, a monk with his consort *Nun*, *Catharine Boren*, &c. &c. and not two of all those of the same persuasion or opinion, in point of doctrine, could be deemed lawful, or proper instruments to raise again and restore that universal fallen church, the old synagoue must, in this hypothesis, have been far more perfect, permanent, and immoveable, than the church of Christ. For it is certain, that church stood till Christ came. But, according to those who deserted the church established by Christ and his apostles, it fell under the powers of darkness, long before Luther and his contemporaries appeared in the world, and lay so, until Luther broke his vows of celibacy, and took the nun, Catharine Boren, out of her convent to be his coadjutrix in restoring and reforming the fallen church. Is not the church, established by Christ, called his immaculate spouse? and can

can any one think, that she would become the spouse of Satan? was she not to continue the fair, unstained, unwrinkled spouse of the Lord upon earth, until he come again to change her terrestrial habitation, and translate her into Heaven?

There is not one point of doctrine contested and controverted between Catholics and Sectaries, or even in Scripture, more easy to prove, than the infallibility of the church established by Christ, and the supremacy of St. Peter and his lawful successors. For, without citing any warrant from Scripture, which is expressly teeming with proofs to maintain these points, let a man consult reason, and expediency, and he will conclude, that it would not become the infinite wisdom of the Son of God, to found his church upon a less permanent basis of existence than the old synagogue of the Jews, that was only a figure of Christ's church; or that he would establish a hierarchy, or sacred government, upon such a sandy foundation, as to be obnoxious to universal error and falsehood; and consequently fall down, by the storms of Hell, in a few years, or centuries even. But the reason why so clear a point is so much impugned, or denied by sectaries, is, because the allowing this point would end all controversy, and defeat all pretended reformations of the mother church. But as this is not the subject under consideration, I shall not dwell longer on it.

What I have already quoted from Martin Luther, in regard to his brethren reformers' figurative doctrine,

passed human understanding, why should enlightened Christians so much wonder at the divine mystery of the occult and miraculous difference between the outward part, or species of bread, and the inward substance, to wit, the true and real body of Christ, which he himself calls flesh indeed, and meat indeed, given for our spiritual food. Why then should any one stumble in his faith, because he sees not, feels not the body of the Lord in the Sacrament. Blessed are they who believe and see not. And is it not for these reasons, for this analogy and affinity between the *manna* and the Lord's Supper, that it was the type of the same? These, who penetrate no deeper than the surface form gross carnal judgments upon matters of faith, like the incredulous disciples; even like St. Thomas, who would not believe the resurrection of his divine master by his eyes, until he would feel with his hand the wounds which the nails left in his hands and feet, and the spear in his side. But his diffidence came from divine permission, nay, dispensation, to stop the mouth of malice and calumny, and confound the perfidious Jews, as well as to confirm the world in the doctrine of his resurrection. But here he shewed only his palpable body, which was no object of faith; for what is visible and palpable is no object of faith. Why then did he not also convince his diffident disciples, who could not hear him say, *this is my body—this is my flesh*, &c. because, in the first place, this was a mystery; secondly, no mortal man could live and see God; that is, in his essence, as he is God in his infinite majesty and glory.

glory. And it is in this manner he is in the sacrament and sacrifice of the altar, as he is in Heaven. Wherefore, no mortal creature could behold him; of which he gave a full proof before he instituted the sacrament of the last supper, as a preparation for the world, &c. when he brought Peter, James, and John to Mount Tabor, to be eye witnesses of his transfiguration, and who fell dead to the ground at the first sight of his glory, as also did the guards, on the morning of his resurrection. Wherefore, it was not a wonder that Peter, who saw this instance of his glorified God, should cry out at the last supper, Lord to whom shall we go, &c. And it was expedient that the Lord would give this instance of his divine nature and power to the prince of his Apostles, to him who was destined to be the visible head of his church, and to call sufficient witness to verify the same; for in the mouth of two or three standeth every word, &c.

Beside, would it become Christ to offer himself to us in such a manner as we could not receive him, nay, look at him one minute, or second, without dropping down dead. If Christ had appeared in his glory to the Jews, when he became incarnate, what would the consequence be; they could not approach him. No, they could not come within millions of miles of him. But it was not to frighten and chase mankind from his presence, but to draw them gently near him; not to aggrieve, but to relieve them; not to starve, but to feed them; not to kill,
but

but revive, that the Redeemer and divine Pastor of men came from Heaven. Wherefore, he covered his godhead under human flesh, as he does his godhead and glorified body now under the species of bread in the sacrament, &c. The reason why, perhaps, one in an hundred acknowledged him to be God and man in one and the same person, notwithstanding the wonders and miracles he wrought, was first, they were so attached to the dead letter of the Jewish ceremonies, which he came to abolish, and by the very abolishing them to fulfil them in spirit and substance, which their prejudice hindered them to understand; for the riveted prejudice of education precludes the way to the conviction of truth. Add to that, the rank malice and jealousy of the Jewish Priests, &c. seeing themselves surpassed in every thing, and overcome by the holy life and great works of Christ, &c. for which they could not endure a rival of such incontrovertible merit. These, and their licentious lives, which his life and doctrine equally condemned, imbittered and aggravated the rancour of their obstinate, proud, carnal hearts and understanding, that they saw and followed him no further nor deeper than he was man; and as man hated him, even because his works were contrary to theirs. If those unlucky disciples who deserted Christ at the last supper, had any proper notion of a glorified body, it is hard to think they would have said, How can this man give us his flesh to eat, if they believed him, at the same time, to be the Son of God. But it is easy to know from them very words, that they

they believed him not to be God. For if they had divine faith enough to believe he was God as well as man, how could they doubt his word, no more than St. Peter and the rest of his apostles,* who believed and confessed, and acquiesced? and walked along with, and forsook him not to the end. We therefore conclude, they had neither a good notion of what a glorified body must be, no more than the divine gift of faith, &c. nor that they were simply disposed to receive it, and open to the conviction of supernatural truth, no more than those among Christians, who, pro pudor! deny the mysteries of the eternal, incarnate Word, i. e. Jesus Christ, and his glorified *body*, in the sacrament and sacrifice of his supper. For I am sorry to say, that we have too many nominal Christians, who believe neither; and some who believe Christ to be the son of God in reality, but deny the reality of his presence in the sacrament and sacrifice of the altar; which to me is a paradox; a point hard to reconcile; that a man believes Jesus Christ to be God and man, and yet deny faith to what he says so often and so clear, in open opposition to the concurrent testimonies of all the holy fathers, and general councils, since it had been impugned by Berengarius, &c. to this day. I said above, if the incredulous disciples, &c. had not been as devoid of saving faith, as they were ignorant of the notion of a glorified *body*, they would not have said, how can this man give us his body to eat? by which speech we may justly say, they only regarded him as *man*, and consequently did not believe what they heard

heard from the mouth of man alone. The grossness of their understanding, like many Christians, as I said before, did not conceive the difference between a natural, carnal body, such as Christ carried about, as all men in the world do, and a glorified body. For a glorified body, such as Christ's is, since his ascension, and as he appeared in on Mount Tabor, and in which he is, in the holy sacrament in question, spiritualized as the bodies of the righteous, shall be after the general resurrection, and totally purged and purified of the gross carnal atoms of matter, flesh, blood, and bone; so that nothing remains but the very quintessence of matter; for nothing that is gross, carnal, or material, can enter into the kingdom of Heaven. But he that created all matter and all things out of nothing, can refine, and change matter into what he pleases; as he changed water into wine, at the request of his holy Mother, at the nuptials of Cana; Moses his rod into a serpent; Lot's wife into a pillar of salt; the waters of Egypt into blood, &c. why not, therefore, bread into flesh, and wine into blood? Now, the aforesaid disciples grossly thought, that Christ was to give them his body to eat, in that present circumstantial bodily manner they saw him; and consequently, that they were to eat him in raw flesh and blood, like any other flesh meat from the shambles. And consequently, divide the Man-God asunder in pieces; as if the body of the Lord were divisible, in the state of his glorified existence and separable from his divinity, which was never severed in life or death, from the instant of his miraculous conception.

conception in the sacred womb of the most blessed, Virgin Mary his mother, nor never shall. His human soul was once, by his death on the cross, separated from his body, and descended to preach the sacrament and sacrifice of eternal peace and reconciliation to the souls in the prison, 1 Pet. 3. &c. But his body and soul are hypostatically, or personally united to his divinity; nor will they ever be separated or divided. *Quod semel assumpsit nunquam amisit.* That is, the flesh of man which he assumed he never gave up. And as an eternal pledge of his love for mankind, in whole natural flesh he redeemed all flesh, i. e. all the world, by the infinite power and satisfaction of his divinity, united to his body in one and the same person. He, I say, gave and gives us that body in the sacrament of his heavenly supper, the Eucharist. In this glorified, immortal, unchangeable, indivisible, incomprehensible manner, as he is in Heaven, to be received and taken for our spiritual food and eternal salvation. This is the doctrine of the Universal Church, which stood twelve hundred years unimpeached and uninfused, till Berengarius, and the Manicheans, and after them the Innovators already mentioned, like the Capharnites, the incredulous disciples of Christ, said, how can this man give us his body to eat? But the universal mother church, whose lawful authority these new gospellers impeached and rebelled against, did not, nor could not suffer the rising plague and spiritual infection to reign long uncensured. This plague, and the insatuated authors of it, like that of the Eutychians, Donatists, Arians,

Arians, Socinians; Hussites, Pelagians, &c. &c. was crushed and condemned by the universal church. This is the unquestionable province and prerogative of the Church of Christ; and he that will not hear the church, let him be unto thee as a heathen and a publican. He that hears you, heareth me; and he that heareth me, heareth him that sent me. As the Father hath sent me, so I send you, &c.

But, will any true Christian ever in Jesus Christ deny the power he left to his apostles and their lawful successors? or will any followers of Christ say, that the bishops of the mother church were not the lawful successors of the apostles: what other community can claim it? There is only a twofold divine mission; to wit, extraordinary and ordinary. The first derived from God to his apostles immediately; the latter immediately from the apostles to their successors. God the Father sent his Son Jesus Christ; Christ sent his apostles; the apostles their successors; and so forth continues this uninterrupted mission, and will to the end of time. But who sent Arius to deny Christ, Nestorius, Eutychus, Pelagius, Berengarius, Luther and Calvin, &c.? they were not sent by the church, but they were all condemned by the church, because they did not hear the church, but turned rebels to the established church, and denied her approved doctrine. They could not have an extraordinary mission; that is, to be sent immediately by the express call of Christ—*follow me*; for that was only said to the apostles immediately by the mouth

mouth of Christ. Who got the power or divine commission to go? to preach? to baptize? to forgive and retain the sins of men? to bind and to loose, with a firm assurance, that he, the Lord, would bind in heaven what they would bind on earth; and loose, &c. ? this power then, derived, as we term it, mediately, or ordinarily from the apostles to their successors, &c. &c. If the church had a right to condemn those monstrous evils, Arius for denying the divinity of Christ, &c. &c. and also the obstinate abettors of them, which article, no Christian will, I hope, deny; pray and the not an equal right to call Berengarius to task and all his followers, for rising up and teaching a new doctrine, contrary to the approved doctrine of the universal church in all ages; and consequently, to call together the celebrated last Council of Trent, to stop the mouth of heresy and schism, and to define and settle the approved universal doctrine of the Catholic Church in all ages, and all countries, and kingdoms in the world, which was, and is, and ever shall be the same in itself, without addition, subtraction, or multiplication, in point of holy doctrine, time and place, to the end of time. Which proves the true marks of the church of Christ; and which is as clearly proved in the holy Scripture, as that there is but one God, creator of Heaven and Earth, &c. of which every Christian may see one simple instance in the Apostles' Creed, *I believe the holy Catholic Church; the communion of saints; forgiveness of sins* &c. as there is but one God, there is but one faith, one baptism. And without that one true faith,

flesh, and baptism, there is no salvation. Heb. ii. &c. The unity and simplicity of one God require indispensably the unity and simplicity of one faith. And as God is infinitely holy and unlimited, the sacred deposit of his divine hierarchy, or faith, must be holy and universal in every sense of the word: the church militant upon earth, the triumphant in Heaven, and the patient in the third place, justly called Purgatory.

ANALYSIS upon the TYPES of CHRIST, and his REAL PRESENCE in the adorable Sacrament of his LAST SUPPER.

AND Moses said, this shall be when the Lord shall give you in the evening flesh to eat ; and in the morning bread to the fast. Exod. xvi. 8.

The evening denotes the old law : the morning the new law of grace. They, the Jews, eat the Paschal Lamb, which was a signal figure of the Lamb of God ; they offered and eat the mere flesh of animals in the twilight between the old and new light, &c. They got quails, also, to eat in the evening ; but bread in the morning ; and that bread was *manna* : a thing which the people knew not ; for they never saw such bread, or food before. Upon seeing which, they cried out with wonder, *what is this ?* For the word *manna* signifies *what is this ?* But Moses said, this is the bread which the Lord gave you to eat, &c.

-Jr

In like manner, did the incredulous Capharnaites, at Christ's last supper, cry out, when the Lord said *this is my body*, take and eat, &c. What means *this*? how can this man give us his body to eat?——this is a hard speech; who can hear it? i. e. understand it. But the Lord said to them, as Moses said to the people of Israel, verily, verily, I say unto you, he that will not eat my flesh, &c. shall have no life in him, &c. my flesh is meat, &c. They could not conceive how the Lord could give them his flesh to eat: in this doth the mystery consist; for if human reason could conceive that, it would be no longer a mystery. But you see there was a mystery in the type as well as in the substance; and the first leads, as it were, by the hand to the knowledge of the second; as a shadow to the substance; an echo to a sound. It is as hard to a man, without the grace of divine faith, to see an object of divine faith, as it is for a blind man to see the most ostensible object in the world: as hard for a deaf man to hear thunder, as it is for a man without divine faith, to understand a supernatural mystery. Was it not for this reason, that the Lord wrought so many miracles in sensible, natural things, in order to lead people's carnal, gross understanding to believe invisible, supernatural truths; unless he that said to darkness, *let there be light*, enlighten the natural darkness, frailty and weakness of our human nature, that is depraved and corrupted by sin, all will be a chaos of spiritual darkness; and the language of human nature shall be, where there is question of mysterious doctrine, what is this, *man-*

me? how can this man give us his flesh to eat? how can he give meat, &c. Shall the herds and flocks be slain, &c.

In the evening of the glorious morning of the Messiah, the Jews offered the flesh of brute animals, in whose blood the Old Testament was dedicated, and they eat the flesh of the *Paschal Lamb*; but in the morning of the new law, the old shadows vanished at the sight of Christ, and they got the Lamb of God instead of the Paschal Lamb; and the bread of life, which descended from Heaven, to eat instead of the manna.

And it came to pass, as Aaron spoke to the Children, that they looked towards the Wilderness, and behold the glory of the Lord appeared in a cloud. Exod. x. This was a figure of the condition of the world, when the Son of God appeared in the divine mission of his Father, under the cloud of human flesh. In which disguise, however impervious to human sight and understanding, he manifested through that cloud the glory of his godhead, and the infinite power of his word. For instance, by his glorious transfiguration on Mount Tabor, on the morning of his resurrection, as I have mentioned before, a spark of which appeared in the far distant East, which led the kings from thence, with mysterious gifts, to adore the Lamb of God in the manger; and that to the eternal confusion of the Jews, to whom he came; for

for he came to his own, and his own received him not. Neither in the *cloud* of his *humanity*, nor afterwards in that of the sacrament of his heavenly supper under the Species of bread and wine. Few, alas, in *either disguise* knew him, except his chosen apostles, by divine inspiration, in consequence of their previous divine vocation, or call by the mouth of Jesus, who said to them, follow me. Happy are they whom the Lord calleth to the divine ministry. Unhappy they who are not; but like Judas, who sold his Lord, his God, his Master.

But why should a Christian shudder at the word, *this is my body, this is my blood, &c.*? no more than at this word, *and the word was made flesh, &c.* St. John. For human flesh was as thick a cloud, nay a more foreign form or substance to the divinity, than material bread could be to Christ's body, or wine to his blood, under the symbols, or species of which he gave himself in the sacrament of his last supper, and commanded his apostles to do the same.

Numb. xi. 21. And Moses said, the people amongst whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh that they may eat. Verse 22. Shall the flocks and the herds be slain for them? or shall the fishes of the sea be gathered together for them to suffice them. Verse 23. And the Lord said to Moses, is the hand of the Lord become short? thou shalt see now whether my word

S. 2

will

will come to pass. Verse 25. And the Lord came down in a cloud. Is not this like the objections and reflections we hear from many this day. How can the Lord give his flesh to be eaten, or feed thousands in one day, one hour, &c.? But let these incredulous followers of Christ, since they will not take his own word, for it, ask how he multiplied five loaves and two small fishes into so immense a number as to suffice five thousand people, and odds, in the Wilderness? how he changed water into wine at Cana? how the word became flesh? how God became man? how he darted his body through the door or wall into the presence of his apostles, without any open or aperture where they were hid, for fear of persecution? how he passed through a multitude of the people in open day, without being seen or perceived by any? how Moses his rod was turned into a serpent? Lot's wife into a pillar of salt? in short, how the Lord created every creature, all things, both material and spiritual, out of nothing at all? which this natural axiom, or approved adage contradicts, to wit, *ex nihilo nihil fit*; which is, *out of nothing nothing can arise*. But the poor limited understanding of man ought to cry out with the apostle, O profundity of the divine riches of wisdom and knowledge, how incomprehensible are his judgments, and unsearchable his ways? Rom. xi.

Is the hand of the Lord shortened, &c.? who can, who dare set bounds to his infinite power? or say,

say, how can this man give us his body in the sacrament, after having his own infallible word for it? The bread I will give is my flesh for the life of the world. John vi. This is my body which shall be delivered for you. Matt. xxvi. Now was it a loaf or piece of common bread that was given for the life of the world, or delivered to be crucified for our redemption? every one will answer it was not. It was the real body and blood of Christ: and does he not affirm, that the bread he blessed and gave at his last supper, was that very identical body, and the very flesh that would be delivered and sacrificed for the life of the world, &c. how then can any Christian labour under a doubt of it? the incomprehensibility of the manner how the Lord exhibits his glorified body, united to his divinity for ever, in the sacrament, to the faithful, is no reason why any one, who believes the mystery of his incarnation, should deny the one any more than the other. I would not be so much surpris'd that an Arian, Socinian, Manichean, Eutychian, &c. would deny this doctrine; but in the name of Christ, how can he that believes in Christ deny it?

Let those who stagger in the belief of this great mystery tell me, how the Eternal Father is all and entire in the Son, and in the Holy Ghost; the Son as God all and entire in the Holy Ghost; the Holy Ghost in the Son; the Son and the Holy Ghost entire in the Father; how, consequently, the Godhead of the First divine person, is one and the identical same

glorified body in the sacrament of the Lord's
Let them also tell me, in what manner does
of man exist in the body at once, and in all the
bers of the body? yet the simple soul must be
and entire; for it is not divisible in the
members thereof. And as it is a pure spirit,
not parts beyond parts; that is, length, bre
thickness, &c. consequently, it cannot occupy a
If you cannot account by natural philosophy
union of soul and body, of which your self
consist, why should you bewilder your narrow
standing in the unsearchable and incompre
hensible mysteries of the infinite power of God? ours
is to believe what he reveals; but not to
the bottom of the secrets of Heaven. A
not be guilty of a greater act of presumpti
madness, than this; nor of a greater act of
merit and salutary obedience than the other,
omit. To be sure, the miraculous manner in

fible word as the other ; or any other article of divine faith.

It was as great a miracle that the Lord God took the flesh of man, as to impart the same to man : which he certainly did, united, hypostatically, as the divines term it, that is, personally, to his divinity, which never was, nor never shall be disunited or separated, from the moment of his miraculous conception for ever. We have his own infallible word for this, as well as for the doctrine of his real presence in the sacrament. *What he assumed once he never gave up.* *Quod semel assumpsit nunquam dimisit.*

And what did he assume ? humanity. That is, flesh of our flesh ; for the word was made flesh, and dwelt in us, and we saw his glory, &c. St. John. The Lord could have fed his people in the Wilderness after some other, and less extraordinary manner, than that of showering down flower from Heaven to make bread for them, and quails to give them flesh to eat ; for the ordinary nursery of both is this earth below. And why should these material bodies of bread and flesh originate, or come from a different element, where no sort of corn for bread, no sort of flesh ever grew, if he did not do so for our instruction, as well as for that of the Israelites, to humble their stubborn, gross, froward minds, and bend their stiff necks, as well as our's, to submit our carnal understanding to believe, by faith, these eternal truths, which are above our natural conception ; and seem
even

with *chrism*, or oyle: and if he were not anointed with *chrism*, or oyle, he would not have been truly called Christ. It is for this reason we anoint children at their baptism with blessed oyle, which is blessed on Holy Thursday by a bishop: and this anointing children is justly and literally called *chrisming*, or *anointing*; and consequently we are called Christians, i. e. anointed. Baptizing is *washing*; and differs entirely from *chrisming*. The former is a sacrament, the latter a holy ceremony.

Verse 9. And when the dew fell upon the camp in the night, the manna fell upon it. Verse 18. And say to the people, sanctify yourselves against to-morrow, and you shall get flesh; for you have wept the ears of the Lord, saying, who will give us flesh to eat? Four thousand years have our forefathers been under the slavery of the old law, sighing and crying for the Messiah, the Son of God, to deliver them: and thus did the Lord feed and support them, by these miraculous signs and figures of their future Deliverer and Redeemer.

By the tenor of the above context, you see the two signal types succeeding to one another; to wit, flesh in the evening, and bread in the morning. "Sanctify yourselves against to-morrow, and you shall get flesh to eat". From all which we see, the Lord omitted nothing in the old oecconomy, that should prepare the world in time, for the divine mysteries of the new law even. If the Jews were therefore com-
manded.

manded to sanctify themselves for eating the type of the Lord's body, how much more are we bound to prepare and sanctify ourselves for receiving the real substance of the type, *the body of the Lord*. And if they were savable by the barren figure, through Christ to come, how much more are we in the full enjoyment of the substance, and equally unhappy and criminal, if we do not endeavour to sanctify our bodies to receive the body of Christ; and duly submit our reason and weak understanding to the divine mysteries and ordinances of the law of grace, upon which our salvation depends.

Exod. xii. 43. and the Lord said to Moses and Aaron, this is the ordinance of the passover: (which the word *phase* signifies) there shall no stranger eat thereof. Verse 46. In one house shall it be eaten: thou shalt not carry forth any of the flesh abroad, out of the house: neither shall you break a bone thereof. That context plainly points out these important *truths*, viz. the typical feast of the passover, was ordered by God's command to be taken by the congregation of Israel only, and that consequently the rest of mankind were excluded from partaking thereof. Again, "in one house shall it be taken, &c." Which shews the unity of faith and one church, in which the sacred banquet is to be prepared and taken; which is to this day, and shall be to the end verified in the orthodox church, where it is taken as a sacrament, and as a true sacrifice by the priests of the Lord according to his divine precept,

cept as we have already abundantly proved. Thou shalt not break a bone, thereof: nor carry away, &c. They were prohibited to give it to unbelievers, &c. nor to break a bone, &c. which plainly indicates, that the body of the Lord is not broken in the sacrament of his last supper, nor divided, as the incredulous disciples grossly apprehended; and they are not without followers, if we take their word for it, for they do not discern or distinguish the body of the Lord. If they did, they would believe with the Universal Church; and consequently distinguish the body from the species, or external accidents, which is all that remains after the words of consecration which came first from the mouth of Christ, are applied to the element of bread, by the power of which words, *this is my body*, the substance of the bread is changed into the substance of the body of Jesus Christ. And the apparent symbols, or species, are broken and received, under every sensible part of which, the indivisible, and glorified body of the Lord is taken, which the believing apostles received to their eternal salvation; but the unfortunate Judas to his damnation, for *not discerning the body of the Lord*, as we have already mentioned; which the following context will evince, as clear as it pleased the Lord to render the mystery *Salva fide credentium*, without taking away the ground of our merit.

Verse 15. And when the Children of Israel saw it, they said one to another, it is *manna*: for they
knew

knew not what it was. And Moses said to them, this is the bread which the Lord hath given you to eat. And he desired them to go out, and gather it. And the Children of Israel did so. Some gathered more, some less. Verse 28. And when they measured it with an *omer*, he that gathered much had nothing over; and he that gathered little did not lack. As Moses said to the Israelites, this is the bread which the Lord hath given you to eat, and that bread was a type of the bread of life, so did Christ say to the apostles, and consequently to all the world, *this is my body,—take and eat;* &c. Your fathers, says he, eat the manna in the Desert, and they died; but he that eats this bread shall live for ever. For the bread which I give is my flesh. And my flesh is meat indeed; and my blood is drink indeed. Remark well this other instance of the manna: “And some gathered more, and some less of the manna: yet he that gathered much had nothing over; and he that gathered little had no want: when both gatherings were measured with an *omer*, they were found equal in quantity.” This was miraculous indeed, as were all the properties and circumstances of the manna; no wonder, when it was a figure of the great mystery of the Lord’s real presence in the sacrament of his last supper. This shews, that the glorified body of our Saviour is indivisibly the same, whole and entire, under the species of bread, and every sensible part of the same, wheresoever it is duly consecrated by his divine word and the ministry of his priests.

The



laws of God, and the spiritual manna of
And it is according to her *omer*, that is, her
measure, the world are to be spiritually bred.
It is her sacred voice they are to hear, and
follow and obey. For it was with her that
his own power to dispense the mysteries.
And it is, consequently, according to her
judgment we are bound to receive and be-
grand mystery under consideration.

Psalms lxxviii. 20. And behold, he smote
that waters gushed, and streams overflowed.
he provide bread also? can he give flesh to
ple? Verse 23. Though he commanded the
opened the doors of heaven. Verse 24. Rained
manna; given them the *corn* of heaven.
Rained also flesh. Verse 41. Yea, they tempted
and tempted God; and limited the power of
Holy One. Verse 57. Turned back and
and

Limit the power of the Holy One, and turn their back like a deceitful bow. Verse 57.

He smote the rock: The rock was Christ. As Isaiah says, I smote him for the sins of my people. Isa. liii. And gave them the *corn* of heaven. As Eccles. xv. 23. With the bread of life and understanding she (Wisdom) shall feed him, and give him the water of wholesome wisdom to drink. And in the midst of the church she shall open his mouth, and fill him with the spirit of wisdom and understanding, and shall cloath him with a robe of glory.

Christ was the true grain of corn to be sown, and mortified, and multiplied. Is not the heavenly sacrament and sacrifice of the eucharist this *corn*; and the chalice of his blood, the living streams that gushed from the wounds of his body for the sins of the world? Fed them with the bread of life and understanding, &c. Do not all these texts exactly correspond with the whole tenor of what we have said on this subject, are they not a comment to these? *this is my body*, which shall be delivered for you—*this is my blood*, which shall be shed for the remission of sins. I am the living bread that descended from Heaven. Pray, what other bread could *life* and the spiritual faculty of understanding or intellect be ascribed? wherefore, if there were nothing contained under the species of bread and wine in the sacrament, which is certainly the bread alluded to; but mere bread and wine, it could not as such be

VOL. II.

T

called

called the bread of life and understanding, the bread that descended from Heaven, or the blood that was shed on the cross for our redemption. For mere inanimate matter, as such, cannot be said to have life or understanding; but this bread, i. e. the sacramental bread of the Lord's Supper, by the power of Christ, becomes the bread of life, by changing its dead element, or substance, into life and understanding, i. e. the glorified body of the Lord. Therefore, the divine mystery of the Lord's real presence in the sacrament of the altar, under the species of bread and wine, like the rest of the divine mysteries, never shall be explained by human reason to a demonstration, on this side the grave. It is enough for a Christian to have Christ's infallible word for it, and the concurrent authority of his unerring church, down from the apostles, through all ages and places to this hour. We are to expect no other new revelation for this, or any other mystery of faith, until we see our Saviour in the express essence of his glory, whom we could not see and live, as he is, on this side of eternity; but then, and not till then, the veil, which screens his divine presence in this great sacrament, from our human sight, will vanish, as the type or manna vanished at the sight of the Land of Promise. Which longed for land of old, was an emblem of the kingdom of Heaven; which I pray the eternal Father of Lights, through Jesus Christ to render us, by the divine gifts of faith, hope, and charity, worthy to see and enjoy for ever. Amen.

Adieu

L. E. T.

LETTER IV.

O F

COMMUNION IN ONE KIND.

OM what I have already occasionally said upon read, I might think it unnecessary to add any

I will, however, recall your memory to take once more of what you have read in the above ation, together with a few words on the sa- of mass.

e holy Catholic, or universal church, whom the Ghost took possession of in the persons of the he- stles, under the form of cloven tongues of fire, antecost, or Whitsunday, which was ten days Christ ascended into Heaven, must undoubtedly most competent judge of her own spiritual dis- e; since the Lord constituted her the infallibleatrix of the mysteries of God upon Earth, she consequently be the unquestionable judge of all ial controversy.

: the discipline of the Catholic Church is, that ity, and the clergy even, except when the latebrate mass, i. e. offer the divine mysteries, dy and Blood of Christ, receive under one kind. fore, it must be the best discipline; unless you more competent judge upon Earth to establish

T 2

a better

a better discipline. But that you shall never find; until you prove two wonderful things, that Christ failed in all his promises to it, which he has established above seventeen and eighty years ago; but he promised that ere of darkness, the spirit of error, never prevail against her, &c. Wherefore, she can err, nor fall away from the truth; and can never could be reduced nor impaired, so in need of any reform or repair, in point of general discipline. The second thing to prove, or else to fall, is, that those who reprove her discipline, or impeach her, have been sent immediately by God, like the apostles inspired by the Holy Ghost, and brought with stronger charter than the old mother church which if they cannot produce, they never tend even to reform the mother church. who sent Christ to us; we know Christ in sent his apostles; we know the holy apostles immediate successors; these sent others, succeeded them; and so forth continued the mission, and shall to the end of time. We apostles were inspired; that the Holy Ghost descended upon them. in the visible form of tongues and took possession of them, and consequently the entire church of Christ in their persons since we have the word of Christ for it, the Holy Ghost never would forsake her. Now prove that Christ sent any of these pretenders of the supposed fallen church; or that

sent by any lawful spiritual authority? If they had been sent by Christ immediately, where, or when did he descend from Heaven to call them, and send them to preach down his immaculate spouse, the old church? when did the eternal Father grant this strange bill of divorce between his heavenly Son and his spotless spouse upon earth? when, or where did the Holy Ghost come down in the form of a fiery tongue, or in any other shape, and sit upon the head, or heads of these new reformers? when or where did they or any of them prove their extraordinary mission, or call from God, by any one single sign or miracle, in support of this pretended extraordinary call; for they had no other canonical proof or argument to produce, that could shelter, or defend them against the censures and anathemas, which the established mother church, no wonder, thundered out upon their rebellious heads? It would be as ridiculous as it is false, to say, they had an ordinary mission, for they could have no such mission upon Earth, except from the then established church, and that church was the Holy Roman Catholic Church. For fifteen hundred years there was no other established Christian church upon Earth; but from the church they could not have their mission, against which very church they rebelled, and by whose authority they were condemned, as Heathens and Publicans. For he that will not hear the Church, let him be unto thee as a Heathen and a Publican.

Again, when or wherein did Christ fail in the performance of his promises of infallibility to his church?

tion, her emancipation, her adoption and conciliation, through Jesus Christ, her bridegroom? how then could she stand in need of a new reformation in her discipline? from whom, therefore, could she receive their charter or commission? It is an extraordinary mission, nor an ordinary was it then? a self erected anarchy, by restless waves of private spirit, capricious of human fancy, self sufficiency, temperance, relaxation of morals, exemption from injunctions, indulgence and gratification blood, &c.

This is the charter of novelty: a most false stem of dispensation: for it does not oblige to fast or pray, but as they please, to one sing fasts, or vigils; to the hard task or indulging a single mortal sin, or shameful a

but as the private spirit of every individual pleases to admit or deny, as they think proper, &c. &c. Could such a charter, such a system of religion come from Jesus Christ, who led so mortified a life of self denial, fasting and prayer, and voluntary poverty and obedience to the will of his Father, &c. for our imitation and example? Is there any trace or feature of the life or death of Jesus, or his apostles and mortified followers, in the face or complexion of that new system of religious, unlimited liberty and dispensation?

Communion in one kind, or both, is a point of church discipline. And as the universal church, from the beginning to this hour, invariably held it as an established *tenet* of faith, that Christ is received under either form of bread or wine equally, and a full and perfect sacrament, she consequently holds, that by receiving under either kind is a perfect fulfilling of the divine precept. * Wherefore, we have it from monuments of antiquity, that communion under one kind, and sometimes under both kinds, never was the universal practice of the church; except when there is question of the clergy, who are by the mouth of the Lord commanded to offer and receive

* God forbid, however, that any one would, like Judas approach the holy table in the state of sin, without previously confessing his sins, sincere repentance, and the benefit of absolution from those whom the Lord appointed to forgive and retain sins.

receiving under both kinds, as he did himself, and which every priest does as often as he says mass.

But, that Christ exhibits his divine presence, whole and entire, his body and blood, soul and divinity, under either kind or form of bread and wine alike, will appear plain and easy of belief to the weakest capacity, by the following example and argument. If the Holy Ghost descended in the form of a dove, and under that of parted tongues of fire, in which last form he gave his divine presence to the apostles, and took possession of them and the church of Christ in their proper persons, it can imply no sort of contradiction, nay difficulty, that the Second Person of the adorable Trinity would also descend under the different forms of bread and wine, according to his word, and to be the same entire, under either form alike, as the Holy Ghost was under the aforesaid forms; for there are not two Holy Ghosts, no more than two Christs. But the Holy Ghost gave himself under a twofold form, as mentioned, whole and entire under each alike, which no Christian can deny. Therefore it implies no sort of inconsistency, that Christ gave himself entire under either form of bread or wine alike, according to his word, *this is my body* — *this is my blood*.

By these distinct actions, and distinct forms of words, corresponding to the two distinct different elements of matter, to wit: bread and wine, by the power of which words the bread was changed into the body, the wine into the blood of Christ, the mystery of

tran-

transubstantiation stands confest under both kinds, as a sacrament and sacrifice; under either form or kind separately, as a sacrament only, which is the invariable doctrine of the Universal Church from the beginning, and shall be to the end of time. But as the different so as in which the Holy Ghost delivered himself could make no difference in the divine substance contained within, in like manner these different forms of bread and wine, under which our Saviour Jesus Christ invisibly delivers his divine person in the sacrament and sacrifice of the altar, cannot make any difference or change in the divine presence contained under these outward species or forms of bread and wine: so that Christ is entire under either form; and consequently received equally under that of wine, as whole and entire as under that of bread.

Moreover, are not the forms of a bird, and a forked tongue as foreign shapes and figures to the Holy Ghost, as bread and wine can be to the body and blood of Christ? why, therefore, should any Christian deny faith to the one, and believe the other? they are equally possible; the one is as expressly revealed as the other; and the eucharist with more energy and asseverations.

If people judged according to the testimony of their senses alone, as the incredulous disciples did at the last supper, they would believe nothing mysterious at all; and would certainly say, as they did, *how can this man give us his flesh to eat?* how can that little

the *bird* be the Holy Ghost; how can the
be the Heavenly Spirit?

According to the new doctrine of these
of novelty, self-erected different and discor
monities, and systems of reformation upon
tion, correction upon correction, witness
bush, and religious brooms of America,
the various and innumerable offspring o
reformation differ as much, nay, much m
the first, than the very first differed from P
the first reform is as much detried already
Popery was by Luther and Calvin; and the
knows where this clipping, and stripping, an
will end. No wonder the divine mystery o
presence in the sacrament and sacrifice of
is laid aside, when the odious sepulchre of
research *Arius*, &c. is ransacked to bring h
municated ashes over sea and land, to cas
the face of Christ, when people under the
Christians endeavour to divide Christ, by se
divinity from his humanity, and work, *pro ar*
to rob all mankind of their Redeemer, and r
law of grace more barren and fruitless tha
one, under which the gates of Heaven wer
against Adam and his posterity for the spac
thousand years. Obstupeficate, cæie, super

From what we have said on the subject of
tion in one kind, it is manifest that Christ g
self entire under either form of bread or w

consequently, that we receive him entire under either; and therefore a full and perfect sacrament, as shall further appear by the following proofs.

That the divine precept is perfectly fulfilled by receiving under one kind, the following texts evince, and plainly prove. John vi. 58. He that eateth me shall also live by me. And verse 59. And he that eateth this bread shall live for ever. Here we see eternal life expressly promised by eating Christ. He that eateth me shall also live by me. And again you see that text fully explained by the other. And he that eateth this bread shall live for ever. Therefore, that very bread was himself, at the very time he spoke these words, which was after he blessed and broke it, and consequently changed it from bread into the full and entire substance of his body. In that context you see no mention of the cup, chalice, or drinking his blood, and eternal life insured by receiving the body of the Lord under the form of bread alone.

When Christ expressed these texts, he that eateth me, &c. he that eateth this bread, &c. he then administered the holy communion. And you see he administered it under one kind; that is, under the form of bread alone, without giving the cup. For as often as he blessed the cup, i. e. the wine, he then offered both along with his disciples, as a sacrifice and sacrament; but when he gave the sacred banquet, as a sacrament only, you see he only gave the

the bread alone, as he did also at Emmaus, Luke xiv. 31. where his disciples eyes were opened at the breaking of the sacramental element of bread alone; but no mention of the chalice or blood at all; which shews he only communicated his body to them; and that this was the practice of the apostles afterwards, is clear and evident by the following text. St Paul, 1. Cor. ii. 27: 'Whoever shall eat this bread, or drink the chalice of our Lord unworthily, shall be guilty of the body and blood of our Lord.' By saying eat or drink, the apostle clearly shews it was the practice then to receive under either kind; which is plain by the disjunctive proposition *or*; and it must be for that incontestible reason, that in all the Protestant Bibles, as we hinted before, they changed the word *or* into the word *and*, contrary to the original Greek text, from which they translate it: a disingenuous shift to elude the plain force and evidence of the sacred text in favour of communion in one kind. Add to these, Verse 30: He took bread, and blessed, and broke, and gave to them. All these texts are incontestibly confirmed by the practice of the very apostles even. Acts ii. 42. And they were persevering in the doctrine of the apostles, and in the communion of the breaking of bread, and in prayer. But if the cup were absolutely necessary, it would have been said, in the communion of bread, and the cup, or chalice; which proves our point to a demonstration. Finally, these texts, so much urged against communion in one kind, to wit, when he gave the chalice to his apostles, saying, Drink ye all

all of this. Again, Except you eat of the flesh of the Son of Man, and drink of his blood, you shall have no life in you.

These texts prove nothing against us: for when he blessed and gave the chalice to his apostles, he ordained them priests, and gave them power to do as he did then; that is, to consecrate and offer the sacrifice of his body and blood. Drink ye all of this. The *all* he spoke unto then were his apostles, who sat at the table along with him. Which is confirmed beyond the power of argument, by his own word, when he said immediately, For as often as ye do this, you will shew forth my death and passion until I come. And according to St. Mark, xiv. 23. And they all drank of it. These imply a command to the apostles and their successors, the lawful ordained priests of the Lord, to consecrate, receive, and offer the body and blood of Christ, which they all do, as often as they celebrate the mysteries in the sacrifice of mass, and not otherwise, according to the command, example, and institution of Christ. For if that command extended to all the world, every one, man and woman, might bless, and break, and offer the sacrifice, *de præcepto*, as well as an ordained priest, which no one in his senses will allow.

The second text above mentioned cannot bear weight against us; for if it did, it could not have been said in St. John, vi. 58. He that eateth me, the same shall live by me. If eternal life, therefore, solely

ly and absolutely depended on receiving under both kinds, St. John would have imposed upon the whole world, in one of the most absolute means of salvation, when he added to the above text this explicit comment, And he that eateth this bread shall live for ever., Verse 59. Did not St. John, therefore, give the communion in one kind?

St. Paul, also, would have led us astray in like manner, where he says, Whosoever shall eat this bread, or drink the chalice, &c. 1 Cor. x. 27. Would St. Paul pronounce perdition to whomsoever would either eat the bread, or drink the blood of the Lord unworthily, if salvation solely depended upon eating and drinking jointly? wherefore, the weight of the command falleth not upon the manner of receiving the sacrament by the separate actions of eating and drinking, but upon the receiving his body and blood, which are certainly received under one kind, as the aforesaid texts evince above contradiction. For how can any one suppose, that the immortal body of Christ is without blood; that is, such blood as a glorified body hath. Sure the flesh of the Lord which he giveth in the sacrament cannot be dead flesh; his body is a living body, furnished with its natural blood, which no one can deny. Therefore, whoever eateth his body must necessarily receive his blood into his own body along with the flesh of Christ; and consequently receiveth his Lord whole and entire, as he exists glorified in Heaven.

If any one should ask, why the Lord instituted the heavenly supper under both kinds, he may be fully satisfied with what we have occasionally said in the course of these letters already. But to renew your memory; I will add, that this great mystery was not only ordained as a sacrament, but as a sacrifice also. And although the essence of this sacrament which is the natural body of Christ, his soul and divinity, exists under one kind alone, both kinds are still requisite to render it a sacrifice: because the nature of this dread sacrifice is to represent the death of the Lord upon the cross. But that could not be perfectly represented without the separate actions of offering his body and blood, as he taught his apostles to do at his last supper: because his blood was severed and separated from his body, and offered for redemption of mankind in that distinct separate manner. So is he now, and ever since his death on the cross, offered up to the eternal Father in this manner, under the appearance of death, in the sacramental form of bread and wine on our altars throughout the world; and shall be thus offered to the end of this world in his church. For that which hath been the uninterrupted practice of the Universal Church from the beginning, will undoubtedly continue to the end of time. We have the infallible word of Christ for that: a sufficient guarantee and warrant against the power of hell and spirit of error

LET.

LETTER V.
OF THE
SACRIFICE OF THE MASS.

HOWEVER unnecessary it be, after what hath been already said, to speak of this sacrifice, I will subjoin a few heads on the subject.

I. What we understand by a sacrifice in general is, an external act of religious worship offered to God alone, in recognition, or acknowledgement of his Supreme dominion over all creatures.

II. Sacrifice consists in that of offering some sensible or material thing to God, by a lawful minister ordained for that end; by the oblation, destruction, or change of which sensible thing, the absolute power and supreme dominion of God over all creatures, and the sovereign honour and homage due to his divine majesty are acknowledged and given.

III. It consists in external acts of offering some sensible thing, by which it differs from the internal acts of the heart, from alms-deeds, fasting and prayer, &c. for every Christian is qualified to make these acts of virtue, but no other than a lawful priest to do the former. As St. Paul says, Heb. v. 1. Every high priest taken from among men, is appointed for
men

men in the things that appertain to God: that he may offer up his gifts and sacrifices for sins. By which you see, that a priest who is called from amongst men, and appointed by God's power upon earth, is alone the proper minister to attend at the altar of God, to offer up gifts and sacrifices for the sins of the people. And verse 4. Neither let any man take the honour upon himself, but he that is called by God like Aaron.

IV. I said above, offered to God alone; by which you see, that to offer sacrifice to any creature whatsoever, even the highest orders of angels or saints, nay, the blessed Mother of Christ, would be downright idolatry. Exod. xxii. 20. He that sacrificeth to gods shall be put to death, save only the Lord.

V. The matter or thing offered must undergo destruction or change: by which we acknowledge our entire obedience, and resignation to his divine will, the supreme dominion of the Almighty over all creatures, who made all things out of nothing, and who can again annihilate, or change all into what he pleases.

VI. There never was a nation in the world, however barbarous and ignorant, that did not acknowledge some sort of deity, or supreme being, either true or false, to whom they offered sacrifice, whether taught by the light of nature, or in imitation of the true worshippers of God, from whom they sprung

originally ; for from the commencement of time, the greatest servants of God held it as the most indispensable and essential part of their religion to offer sacrifice to God. Witness that agreeable one of Abel, Gen. v. of Noah, *ibid.* viii. of Melchizedec, verse 14, &c. of Job, Abraham, and all the holy patriarchs, and true servants of the Lord. And did not the Almighty himself command his people to offer him diverse kinds of sacrifice ? which were of four different kinds, viz. the holocausts, or whole burnt offering, wherein the victim was totally consumed by fire. Second. Thanksgiving-offering. Third. Sin-offering. Fourth. Peace-offering.

VII. Now, all these different sacrifices, as we have said so often before, were in themselves no more than types and empty figures of the great and infinite sacrifice of the Messiah to come ; and had no intrinsic virtue to satisfy the Almighty God, but what they derived from the good disposition and faith of these people in Christ to come ; in whom alone all their respective views and ends were substantially fulfilled and accomplished.

VIII. And these sacrifices were divided into two orders, to wit, *animate*, and *inanimate*. That is, living creatures, and things without life. The former consisted of oxen, sheep, lambs, &c. and these were called bloody sacrifices, being figures of the bloody death of Christ upon the cross. The latter consisted of flour, oil, and frankincense. . Levit. ii. 1.

.

Unleavened wafers. Verse 4. &c. And these were laid upon the altar, partly burned or destroyed. Add to these, the celebrated sacrifice of bread and wine, which was offered by the high priest of the Most High God, Melchizadec, and these were unbloody sacrifices, as being types of the unbloody sacrifice of Jesus Christ, in the sacrament and oblation of his immortal and impassible body and blood upon the altar, which we call mass, being the dear memorial of his death, until he come again, in the full éclat of his majesty and glory, to judge the universe at the end of time. Part of these unbloody sacrifices were consumed, and part reserved; which aptly signified the change made of the natural substance of bread and wine in the sacrifice of the mass, the forms or species of the same remaining.

IX. But as all these sacrifices of the old law, and even the priesthood of Aaron, were but types and shadows of the sacrifice and priesthood of Christ, as we said so often before, they could exist no longer than his coming; wherefore, they all vanished like a shadow; and consequently, the order of Aaron gave way to the order of Melchizadec; which alone was to be continued in full substance in Jesus Christ for ever. According to holy Scripture, Psal. cix. 4. The Lord hath sworn and will not repent: thou art a priest for ever, according to the order of Melchizadec, &c. &c. which St. Paul confirms on the testimony of King David, Heb. x. 5. Wherefore,

U 2

when

when he cometh into the world, he saith, sacrifice and oblation thou wouldest not; but a body thou hast fitted to me: holocausts for sin did not please thee. Then, said I, behold I come, in the head of the book it is written of me, that I should do thy will, O God. And verse 8. in saying before, sacrifice, and oblation, and holocausts for sin, thou wouldest not; neither are they pleasing to thee, which are offered according to the law: then said I, behold I come to do thy will, O God. He taketh away the first, that he may establish that which followeth: by the which will, we are sanctified by the oblation of the body of Christ once.

X. Since Christ, then, is a high priest for ever, according to the order of Melchizadec. Heb. vi. 20. &c. that order of priesthood is to continue for ever; and that order consisted essentially in offering sacrifice; but as offering sacrifice consists in the external rite, or act of offering some sensible thing, by a lawful priest-upon the altars erected for that end, there must be such sacrifice always offered in the priesthood of Christ; and the order or priesthood of Christ descended to his apostles and their lawful successors. Therefore, the order and priesthood of Christ consisted, and does consist in offering sacrifice, and consequent'y must be continued in his church to the end of time. And since all other such formal, external rites of sacrificing ceased and gave place to the order of Melchizadec, which was to continue for ever, that very external rite and religi-

ous act of offering must continue in the church of Christ always. Otherwise, the priesthood and order of Christ could not continue upon earth. And therefore, there would be no priest of his order, no altar, no sacrifice.

Now, the order of Melchizadec was to offer the sacrifice of bread and wine, which was an unbloody sacrifice; consequently a figure of Christ's unbloody sacrifice under the forms of bread and wine, as he is daily offered in the mass. For the old figure of bread and wine, offered by the High Priest and King of Salem, i. e. * King of Peace, could by no sort of analogy or reference have been a figure of the bloody sacrifice of Christ's body and blood upon the cross, as living creatures were which were killed

U 3

and

* Peace is the effect of grace. That grace and peace which Jesus Christ obtained for us, by his bloody death on the cross. Melchizadec therefore, was a type, in that respect, of Christ. And the sacrifice he offered was a figure of the unbloody sacrament and sacrifice of mass; by which, the living memorial of that sacrifice of peace upon the cross is daily commemorated, and the eternal peace and reconciliation made thereby between God and man joyfully and solemnly celebrated; being the most acceptable, glorious, and becoming to the infinite dignity of the eternal Father, and through which alone our best actions are acceptable to God.

and offered by Aaron, &c. and which were abolished by Christ's death. It is manifest, that the old sacrifice offered by Melchizadec plain type of the sacrifice of mass; and all the unleavened cakes, or wafers, fine flour, frankincense, were a circumstantial figure of divine, but unbloody, presence in the sacrament, the adorable communion of his anointed by bread and wine of one kind. For, as we have said above in our analysis on the manna, those cakes, or wafers, and incense, &c. put the question beyond doubt, because they bear the liveliest allusion and figurative reference to the body of Christ, and the pre-matter, flour, bread and wafers, which is the matter of the sacrament, before the consecration, which is changed by consecration into the body of the Lord.

XI. The Lord, therefore, to continue the order and priesthood of Melchizadec, instituted the divine sacrament and sacrifice of his body and blood, under the external rite of Melchizadec, that is, under the forms of bread and wine; and taught and commanded his apostles to do, and continue the same. 1 Cor. xi. 2. This in remembrance of me. And immediately after, For as often as you shall eat this bread, and drink this chalice, you shall shew the death of the Lord. St. John, vi. The bread that I will give is for the life of the world. At the institution of the sacrament and sacrifice Christ said, This is my

which is offered for you, or delivered. By which it is plain, that Christ offered himself then mystically, as he is offered in the sacrifice of mass, under the species of bread, &c. * and under the appearance of death, in that mystical, mysterious, invisible manner, in which manner he is daily offered upon our altars. And by duly considering the distinct parts of the above context, the weakest capacity may see the distinction, or difference, between giving the Lord's Supper as a sacrament only, and as a sacrifice and sacrament together. For the one shews it as a sacrament, The bread that I will give is my flesh for

* Under the appearance of death, the heavenly victim is offered upon the altar, as if dead, but verily living, though invisible to human sight. For, as I said before, we could not be able to bear the sight of his glorified body in our present state. This mysterious, but divine doctrine, is justified by the glorious vision of St. John, Rev. v. 6. I saw (says he) and behold in the midst of the throne, and of the four living creatures, and in the midst of the ancients, a lamb standing as if it were slain. By which you see, the Lamb was not actually slain, but under the appearance of being slain. It is in this precise manner the Lamb of God is offered, and offereth himself, under the forms of bread and wine upon our altars; and is, consequently, at once the high priest himself, or offerer, and the victim also, as he was upon the cross.

for the life of the world. The other as a sacrifice, &c. For as often as you shall eat this bread, and drink this chalice, you shall shew the death of our Lord, &c. which fully justifies the doctrine and discipline of the Catholic church, in both these essential points.

With what colour of reason, therefore, can a Christian impeach the doctrine and discipline of the Catholic Church, for offering up the unbloody, now, sacrifice of the body and blood of Christ upon their altars, in these approved forms of bread and wine ; or for that of giving communion in one kind, as we have already abundantly proved ? For, as we have said above, if there were no sacrifice offered under the forms of bread and wine in the new law, the order of Melchizadec must have ceased, and that of Christ consequently, since Christ was to be a priest for ever, according to the order of Melchizadec. But this cannot be said ; therefore the sacrifice of the new law must be made under the forms of bread and wine ; or else the priesthood, or order of Melchizadec, and consequently that of Christ, must have ceased ; and in that supposition there would be no divine order of priesthood upon Earth, since Christ ascended into Heaven ; and consequently no visible church, &c.

XII. It is the duty of every man to serve his Creator, and endeavour to render himself and all his actions acceptable and meritorious in his sight ;
and

and consequently to look out for the most effectual means for that end. For all that we can do as poor sinners are void in themselves, as deriving from us, nay as men, however industrious to render God due thanks for his infinite goodness, mercy, and patience, &c. must become infinitely short of what we owe unto him. For as finite beings or creatures, ourselves and our actions bear no proportion to the infinite dignity of our Creator. It behoves us, therefore, to return him what becomes himself, and that is something of infinite value. But that is impossible for man, and consequently out of the power of man, as man, to satisfy God for the guilt of one mortal sin, or to return him adequate thanks for one single act of his bounty. Is it not for this reason that Adam and his posterity, to a man, had been shut out of the kingdom of Heaven for the space of four thousand years, and condemned to death, hard labour, &c. as a temporal punishment, until a person of equal dignity with the eternal Father, came down from Heaven, to render the infinite satisfaction due to the divinity, and that person was the Son of God, who became the son of man, to give the satisfaction in the flesh of man, for the sin committed in the flesh. Therefore religion and reason, justice and self preservation require of us to render our God acts of thanksgiving becoming him, and consequently the most meritorious for ourselves. But the heavenly sacrifice of the mass as being the divine person of the Son of God and Man, is the only most glorious propitiatory and acceptable act of thanksgiving that we can offer

offer to the eternal Father for his infinite mercy, and the most efficacious sacrifice for our sins. And it is for this reason that Jesus Christ became our mediator and priest for ever, according to the order of Melchizedec, graciously offering himself with us, and for us, daily in the sacrifice we call mass, under the species of bread and wine. To offer which sacrifice, he invested his church with his own power to render adequate thanks for ever. A gift of infinite value, the most pleasing to his Father, and our offended Father for his goodness, for the remission of our sins, salvation of mankind, for the jubilation of the angels and saints in Heaven, and the release and relief of the faithful debtors in the prison of Purgatory. This is, and for ever shall be, the universal doctrine of the infallible Church of Christ.

XIII. Since it is certain, therefore, that the offering of sacrifice in some sensible, or natural thing, hath been always one of the most essential acts of divine worship, and consequently the most expressive of God's omnipotent power over all his creatures, and that all the rites, ceremonies, and sacrifices of the old law have been totally discarded and abrogated, except that of Melchizedec, which consisted in the offering of mere bread and wine then, and that Melchizedec was a type of Christ, and that which he offered, a type of the sacrifice of mass, I deduce any thing more essential to religion, and consonant to theological reason, than to renew and offer up, in the church of Christ, the infinite merits of his death, and

and passion, by the sacred memorial of the same: without offering and continuing which, it could not be said, that the priestly order of Christ could be permanent, as we have amply proved; and which will be more illustrated by the following proofs.

Further ILLUSTRATION on the SACRIFICE of MASS.

XIV. IF it can be proved from Scripture that Christ instituted the unbloody sacrifice offered in the mass, and impowered his priests to consecrate and offer his own body and blood under the forms of bread and wine, to deny it would be heresy. But it is firmly proved from Scripture in both the Old and New Testament. For we have it first out of the Old Testament, that there never should be priests and levites wanting in the church of Christ, to offer up sacrifice daily; that the converted nations should worship God by sacrifice; that priests should be chosen from among men, and out of all nations, to offer gifts and sacrifices; and a pure offering made to God throughout the whole world amongst the Gentiles. We have it in the New Testament, that Jesus Christ instituted, and offered up this sacrifice himself; and commanded his apostles and their successors to offer up the same, till he would come again; which I prove thus: first, from Jeremiah, who says, Behold the day is come, saith the Lord, that I will perform the good word that I have spoken to the house of Israel, and to the house of Juda. In those days, and at that time, I
will

will make the seed of Justice to spring forth unto David ; and he shall do justice and judgment in the Earth. In those days shall Juda be saved, and Jerusalem shall dwell securely ; and this is the name they shall call him, the Lord our Just One. For, thus saith the Lord, there shall not be cut off from David a man to sit upon the throne of the house of Israel : neither shall there be cut off from the priests and levites a man before my face, to offer holocausts, and to burn sacrifice, and to kill victims continually. Jer. xxxiii. 14. This prophecy entirely relates to the Messiah and his spiritual kingdom, i. e. his church. Here it is predicted, that he should sit upon the throne of David ; nay, that his spiritual throne upon earth, which is understood by the throne of David, never should want a man to sit upon it. For altho³ Christ was not to remain visibly upon Earth always, he did not leave the throne of his kingdom, that is his priesthood, or spiritual jurisdiction upon Earth, without a man to sit upon it, to represent himself. If his throne were not duly filled to the end of time, his kingdom, or government upon Earth would fall. Wherefore, if the church of Christ could fall, the power of Christ upon Earth must have fallen along with it. The above prophecy, in that supposition, would be evidently false ; therefore, &c. that prophecy coincides exactly with that of the archangel Gabriel, spoken to the blessed Virgin Mary, Luke i. 23. He shall be great ; and be called the Son of the Highest ; and he shall give him the throne of David his father : and he shall reign in the

the house of David for ever; and of his kingdom there shall be no end. From these passages of holy Scripture it is evident, that the kingdom, or hierarchy, and consequently the priesthood of Christ in that hierarchy, or sacred government, never would fail, or fall: as also, that the office of these priests shall be to offer sacrifice continually. And from what we said before, no man of reading or religion can be in a doubt what the sacrifice to be offered by Christ's priesthood should be; since Christ is a priest according to the order of Melchizadec for ever.

To shew the perpetuity of the church of Christ, the Prophet adds, verse 20. Thus saith the Lord, if my covenant with the day can be made void, and my covenant with the night, that there should not be day or night in their season, then may also my covenant with David, my servant, be made void, that he should not have a son to reign upon his throne, and with the priests and levites his ministers. There is the priesthood of the new law established upon the infallible promise of the living God. How, therefore, can it flinch? how fall? how for ever fail? For that covenant does not only relate to Christ, but to the priests and levites of the church. Wherefore, according to that covenant, as Christ was to sit upon the throne of David, so were the priests and levites to be his ministers to the end of time. The day and the night shall be no more, before that covenant be broken. And again, verse 22. As the stars of Heaven cannot be numbered, nor the sands of the sea

sea be measured, so will I multiply the seed of David my servant, and the levites my ministers. We see this prophecy came to pass, by the universal multitude of the spiritual issue of David, who are the true followers of Christ the son of David, and of the priests and levites of the church of Christ. Which the following proofs firmly evince. Isa. xix. 19. In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof; and it shall be for a sign, and for a testimony to the Lord of Hosts in the land of Egypt: for they shall cry to the Lord, because of the oppressor, and he shall send them a saviour, and a defender to deliver them: and the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings; and they shall make vows to the Lord, and perform them. Here we see it prophesied, that the Egyptians would be converted to the faith of Christ, that they would erect an altar for him, and offer him sacrifice. The use of an altar at all times was, and is to offer sacrifice. But what sacrifice were they to offer on these altars? it was not the old sacrifices of oxen, sheep, or lambs; for these were abolished by the bloody sacrifice of the Lamb of God upon the cross, and the sacrifice and priesthood of Melchizadec continued. This bloody sacrifice was offered only once, and never to be offered again, in the same manner. We have answered this important question already. It was, I say, the sacrifice of the mass, wherein Christ is offered, under

under the forms of bread and wine ; by which the priesthood and sacrifice of Melchizadec are continued, and substantially fulfilled, and accomplished in this sacred memorial of the death of the Lord until he come again. And now let them that will deny this plain reasoning and pure doctrine, tell what other use could be made of these altars ; what other sacrifice could they lawfully institute to be offered upon these altars.

As a further proof of this doctrine, the holy Prophet goes on, chap. lxiv. Thus saith the Lord, behold, I will bring upon her (the church) as it were a river of peace, and an overflowing torrent ; the glory of the Gentiles. Verse 12.—16, 17. He predicts the destruction and reprobation of the Jews ; into whose place and former predilection, which they forfeited, the Gentiles were to be called. Verse 18. I come, that I may gather them together with all nations, and tongues ; and they shall come, and shall see my glory ; and I will set a sign among them ; and I will send of them that shall be saved to the Gentiles into the sea, into Africa and Lydia them that draw the bow ; into Italy and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles. And they shall bring all your brethren out of all nations an offering to the Lord—to my holy mountain Jerusalem. Who hath eyes, and sees not every word of that prophesy literally fulfilled, in the divine mission of the apostles and their followers,

ers, the converted Jews, who were sent by Christ to preach the Gospel to all nations, and bring them in to his fold? And verse 21. I will take from them (the converted Gentiles) priests and levites, saith the Lord; for as the new heavens, and the new earth which I make to stand before me, saith the Lord, so shall your seed stand, and your name. By which we see, that the church established by the Son of God shall stand for ever; that there never shall be wanting in it priests and levites, taken from all nations, to supply the holy mission, and to offer sacrifice continually, as we have seen above, out of Jeremiah, as long as heaven and earth shall exist. Which is confirmed by St. Paul, Heb. v. To offer up sacrifice for ever. What sacrifice? a sacrifice according to the order of Melchizadec. But that sacrifice consisted of bread and wine; therefore the priests of Christ were to offer up bread and wine for ever; and consequently to have altars to offer upon; and therefore it is absolutely necessary to have sacrifice offered in the church of Christ for ever. Now, what Melchizadec offered was a type of the new sacrifice; but the substance must be more excellent than the type: the type was bread and wine, therefore the new sacrifice must be infinitely more excellent than the old. But it could not be infinitely more excellent, unless the new sacrifice contained an infinite person; therefore it contains the Son of God; as we have superabundantly proved long ago. I shall not, however, contend with those who deny the real presence, about what they receive in *their* communion

communion; but I am as sure and certain of receiving the real body and blood of Christ in our blessed communion, and of offering the same in the sacrifice of mass, as I am of the existence of one God in three divine persons. For we know and believe, that our redemption derives from Christ's death and passion, and our salvation depends on the infinite merits of the same, applied unto us by the continual offering and eating of his body and blood. John vi. 53. Unless you eat the flesh of the Son of Man, and drink his blood, you shall have no life in you, &c. 1 Peter ii. 5. Ye, also, living stones are built up, a spiritual house, an holy priesthood to offer up a spiritual sacrifice, acceptable to God, by Jesus Christ. St. Paul, Heb. xiii. 10. We have an altar whereof they have no right to eat who serve the tabernacle. Does not the same apostle in his discourse, 1 Cor. x. conclude, that those who would be partakers of the Jewish sacrifices, could by no means be made partakers of the new sacrifice of the body and blood of our Saviour. Verse 14, &c. and 16. The chalice of benediction which we bless, is it not the communication of the blood of Christ? and the bread which we break, is it not the participation of the body of our Lord? all these texts are so clear in favour of Transubstantiation, and the sacrifice of mass, that they require no explanation; for they are an explanation, and a clear one, of the great mystery. In them you see a total abolition of the Jewish sacrifices, and a new substitution of the sacrifice of the mass, by the power of the word of Christ, in the benediction of the priests of the new law. The infinite dignity of this sacrifice, "above all other sacrifices and sacraments, is, no word"

der, repeatedly ascertained. For, behold Israel (saith the apostle, verse 18.) they that eat of the victims, are they not partakers of the altar. For, by doing that they did communicate with those who offered these sacrifices. And after speaking of the sacrifices of the Gentiles, verse 20. But the things which the Gentiles do sacrifice, they sacrifice to devils, and not to God. And I would not that you should have fellowship with devils. For verse 21, you cannot be partakers of the Lord's Table, and the table of devils. Wherefore, it was the practice of the followers of Christ, in the very time of the apostles, to offer up and assist at the sacrifice of the body and blood of the Lord. Whereas, the same apostle saith, verse 17. We are all partakers of that one bread, which is the bread of life that came down from Heaven, as we have proved before. Here the apostle once more inuenuates receiving in one kind; to wit, the bread of life that came down from Heaven, of which they, the apostles and priests, were equally partakers. The mentioning an altar, and a table, shews the distinction between the clergy and laity; between them whose province it is to bleis and offer the sacrifice, and those who only receive the communion, and assist at the divine mysteries. Add to all these convincing arguments the following egregious proof from Malachi i. 10. I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift off your hand for from the rising of the sun, even to the going down my name is great among the Gentiles; and in every place there is a sacrifice, and there is offering to name, clean offering, yet as now, is great among Gentiles, saith the Lord of Hosts. Now, what

great prophesy, three important truths worthy of notice. First, as we have remarked before, a total rejection of the Jewish sacrifices; Secondly, a pure offering instituted in their place; Thirdly, that this clean and spotless sacrifice should be offered among the Gentiles every where, from the rising to the setting of the sun throughout the world. All which could not be attributed to any offering or sacrifice, except the pure sacrifice of the mass, which is, and hath been, and ever shall be offered among all nations from East to West throughout the universe.

Further PROOFS on the SACRIFICE of MASS.

IT is no more than repeating the same thing over and over again to quote the New Testament, which you have seen teeming with proofs to maintain this point. First, it was instituted by our divine Redeemer, at the last supper, when he offered up this heavenly sacrifice with his own hands: for the sacrifice of mass consists in the oblation of bread and wine in the separate consecration, mutation, and manducation of the same. But Christ performed all these essential actions at his last supper, as we have amply proved. Therefore, Christ himself celebrated the first mass at his last supper. For, as we read in the Greek text, and in the Protestant translations, St. Matthew and St. Mark have it, *This is my blood of the New Testament, which is shed for many.* And St. Luke and St. Paul make use of this expression, speaking of the adorable Host, *This is my body which is given for you.* Luke, xxii. *This*

ny body which is broken for you. 1 Cor. xi.
 om which it evidently follows, that Christ at the
 ne time mystically shed his blood, and also gave,
 offered his body for the remission of sins. Matt.
 xvi. 28. Wherefore, Christ offered himself, under
 he form of bread and wine, apparently dead under
 hese forms, for the remission of sins : and this is the
 very manner in which he is offered in the sacrifice of
 mafs ; that is, in an unbloody mystical manner, as if
 he were slain. But Christ, at the very same time that
 he celebrated these mysteries, impowered and com-
 manded his apostles to do the very same action. Do
 this in remembrance of me. Which is, as St. Paul
 explains it, to shew forth his death till he come.
 Therefore he said, or offered the first mafs himself,
 and also gave the lawful pastors of his church power
 to do the same, which you have seen so often proved
 above. St. Paul, vii. in his epistle to the Hebrews,
 which we have cited before, predicates the dignity of
 the Christian priesthood on the testimony of David,
 The Lord hath sworn and will not repent ; thou art a
 priest for ever, according to the order of Melchizadec.
 But according to that order of priesthood, which must
 continue for ever, there must be sacrifice offered con-
 tinually ; for if the sacrifice in which that order con-
 sists, discontinued, the priesthood of the same ord-
 must of consequence cease ; but the sacrifice of offer-
 ing bread and wine was the essential function of the
 very order, therefore, it must always continue in
 church of Christ. For, as the same apostle says,
 v. 1. that every high priest, is appointed to offer
 gifts and sacrifices for sins. And adds, viii. 3. when
 it is necessary that he should also have sacrifici-

offer. Now as Christ himself verified the prophecies, by continuing the order and priesthood of Melchizedec, as we said above, and gave, and offered up himself at his last supper, under the forms of bread and wine, and the appearance of death, it is by thus offering his precious body and blood, first by his own hands, and for ever after by his own power and commission, by the external ministry of his lawful priests, that he continues a priest for ever of the order of Melchizedec. From all these approved principles, the consequence is as clear as light, that the holy sacrifice of the mass was from the beginning, and ever shall be offered in the church of Christ. Which the concurrent testimony of all ages and all countries, from the rising to the setting of the sun evinceth.

The principal feasts of the church, from the beginning of the Christian æra to this day, is sufficient to convince the world of this universal doctrine; since we see the word *mass* annexed to these great festivities: for example, Christ-mass, Candle's-mass, Lamb-mass, Patrick-mass, Michael-mass, &c. which shews that the sacrifice of mass hath been always offered up to God, as a memorial of the sacrifice of the cross, to represent the death of our Saviour till he come again to judge the living and the dead. As the celebrated General Council of Trent says, Sess. xxii. c. 1. The sacrifice of mass is instituted only to represent the bloody sacrifice which was once accomplished on the cross, to perpetuate the memory of it to the end of the world; and to apply to us the salutary virtue of it, for the remission of those sins which we daily commit.

Adieu

...gloriam, &c. et opera manuum ejus ammirabilia firmiter. PSALM XXXII.

THE Heav'n's above, this earth, and all below,
The great Creator's pow'r and glory shew.
The wond'rous system, universal plan
Could not from chance exist, nor work of man.
Do not, therefore, beyond your sphere aspire;
Learn humbly, man, obey, adore, admire.
That is your task, — you've nothing more to do; —
Know God, as far as he reveal'd to you.
Whene'er you doubt, and when your senses err,
Your God address, and to his church refer.
Her voice you must, in spite of flesh, obey;
It's in her school e'en fools can never stray.

See, from the sun down to the twilight shade,
Infinite wisdom and design display'd;
From man to angels, brutes, and senseless clod,
Till by gradation we ascend to God.
The chain of things, from Pole to Pole, extends;
Say, where it starts; or where it's journey ends?
Heav'n above the mystic chain began,
And ends on earth, in this proud creature man.
Nor does it here it's final course restrain,
Encircling all, it turns to Heav'n again.
Uniting, moving, and connecting all,
The spheres surrounding this terraqueous ball.
What pow'r, except omnipotence, reply,
Could reach from earth above th' empyreal sky?
Guide every creature in their different state,
Attached, dependant, and subordinate?
Man even, however proud and vain,
A single link of this marvellous chain.

The links whereof, by Providence divine,
Each being in their proper spheres confine.
Nor can we these exquisite fibres see,
Which thus cement this universality:
'Tis from th' effect we learn th' efficient cause;
Eternal wisdom guides these general laws.
For Heav'n and earth could not one moment stand
Without the great Creator's soft'ning hand.
The populations of this world below,
From the first seeds sown by his finger flow.
Each, in proportion to their excellence,
Exerts the various ends of Providence.
As brutes by instinct, lifeless earth, and sea,
The voice of Heav'n inviolate obey;
The Sun and Moon, stars, circling orbs survey,
Th' alternate motions of our *night* and *day*.
Nor could we know the darling gift of *light*,
If Providence had not ordain'd the *night*.
That is for labour, this for rest is made;
Ay, that of *glory*, this of *death* the shade.
Thus ev'ry creature, as I said before,
His task performs, and man's is to adore!
For that he is made temporal lord of all;
Bewitch'd was he in his primeval fall!
Deprav'd, alas! his guilty seed remains
To death consign'd, to *various* labour, pains.
The dread reward of Adam's trespass bath.
In justice, beech eternal,—temp'ral death.
'Till God descended from the throne of grace,
Deliver'd him, and all his fallen race;
Made full atonement for his mortal guilt:
No wonder, when Christ's sacred blood was spilt!

You'll wonder why this earthly lord could be
 The greatest ingrate to the Deity;
 More fierce than beasts, undutiful by far,
 Deceitful, restless, and irregular.
 What witchcraft, what infernal magic can
 Debase the heart, and noble soul of man?
 To say that sin by Heav'n appointed be;
 Cannot be less, no less than blasphemy.
 Ev'n Judas was, as well as Peter, free,
 For no man sins from mere necessity,
 The one repented, so did David too,
 As did Magdalin, Judas, so might you.
 No man could merit more than brutes, if he
 Had not been left endow'd with liberty.
 What dignifies the race of man, because
 He knows his God, and can observe his laws.
 If his God had not bestow'd him means
 To bear his yoke, he could not merit pains.
 The source of sin derives from Adam's fall;
 We're cast in him, for he's the fire of all.
 Yes, when he broke his covenant with God,
 He doom'd his race to kiss the iron rod.
 Poor heirs of an obnoxious plants of death,
 Prone unto evil, children born in wrath.
 This is his state, the poor-state of man,
 This mighty Lord, but still in sinful man.

FINIS





